

THE CONGREGATIONALIST

Boston Thursday 7 May 1896



EDMUND K. ALDEN, D. D.

THE enthroned Lord must be distinctly recognized as the One who inaugurated the missionary enterprise, who gave and still gives the imperative command, who accompanied and still accompanies it with the definite promise of his immediate presence and guidance, who provides the spiritual resources necessary for the fulfillment of the command, who superintends and directs every event, every agency, every detail which enters into the prosecution of the work, and who insures final and complete success. This must be the living, continuous thought, supreme over every other, pervading and controlling all plans, or the entire missionary enterprise, including all its instrumentalities and organizations, is a stupendous farce and failure. The wheels may revolve swiftly, wheel within wheel, and that with the "noise of wings like the noise of great waters," but there will be neither living wheels nor living creatures unless the life be that of the personal Lord.—From Dr. Alden's last address to the American Board.

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CONTENTS

EDITORIAL:	
Paragraphs	733
The Two Postulates	733
Sunday Bicycle Riding	734
Edmund Kimball Alden	734
The Veto	735
Our Pilgrimage	735
The Jubilee of Princeton	735
Manifesting the Holy Spirit	735
Current History	735
In Brief	736
STAFF CORRESPONDENCE:	
Boston	737
New York	738
The Interior	738
CURRENT THOUGHT	
CONTRIBUTIONS:	
Rev. Dr. E. K. Alden. A Man of Prayer, Consecration and Conviction. Rev. Charles H. Daniels, D. D.	739
The Survival of the Fittest. Rev. A. H. Quint, D. D.	740
Hours with Dr. O. W. Holmes. Herbert D. Ward	741
The Kumiai Churches of Japan, and the Doshisha. Rev. J. H. Pettie	742
THE HOME:	
Hymn. Harriet Prescott Spofford	743
Father and Son. Mrs. J. G. Fraser	743
Whistling. Rev. I. W. Sneath	743
Love Thyself Last—a selected poem	744
Fresh Air Studies. The Passing of the Birds. Howard E. Parkhurst	744
Henry Clay. Jeannette A. Grant	744
The Young People's "Hustling" Minister	745
Closet and Altar	745
My Mother's Portrait—a selected poem	746
A New Story of an Old Song	746
Tangles	746
The Conversation Corner. Mr. Martin	747
Corner Scrap-Book	747
THE SUNDAY SCHOOL—Lesson for May 17	748
Y. P. S. C. E.—Topic for May 17-24	749
PROGRESS OF THE KINGDOM	749
LITERATURE	750
NEWS FROM THE CHURCHES	751
MISCELLANEOUS:	
Prof. George Adam Smith on Hebrew Poetry	752
Notices	753
Business Outlook	757
Biographical	757
Woman's Board Prayer Meeting	758
Advance Summaries from the Year-Book	759
Boston Congregational Perils	761
Governor Wolcott's Veto	761
Result of Council, Broadway Tabernacle, New York City	762
Deaths	762

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THE official advance statistics of the 1896 Year-Book, published in another column, are, on the whole, gratifying. If we have not built a church a day during the last year we have built more than two a week. If the gain in membership is less than it was the year before, it still remains true that more than 35,000 persons professed Christ and are enrolled as Congregationalists. A gain of 4,600 pupils in our Sunday schools is indicative that work vital to the perpetuity of the church is being done among the young. That the benevolent contributions have decreased nearly \$3,000 is not surprising in view of the times, but the average gift per member still remains high compared with the average in other denominations. A decrease of \$327,694 in the amount expended in our churches at home has, no doubt, brought hardship to not a few clergymen and other servants of the church, but it is proper that economy should rule at home at a time when retrenchment is necessary abroad.

The Boston Herald, in its editorial last Monday on The Need of a Broader Policy, and Dr. Nehemiah Boynton in his address before the Ministers' Meeting called attention to and emphasized certain facts respecting Congregationalism in old Boston and the greater Boston, which cannot be reiterated too often. The strong city or suburban church must be interested in and contribute toward maintaining city churches once well to do and strong or they will perish. The principle of independence must not be made a fetish. Common sense and ordinary business sagacity are all that are needed, plus a generous spirit, to solve the whole problem. A society, the Congregational Church Union of Boston and Vicinity, through which the churches can act, has recently been organized by men who see the situation and realize how imperative it is that action should begin. The time has not come nor ever will for us to cease aiding or planning for denominational interests, national or international, but the hour certainly has struck for a reformation in local conditions.

The meeting in the South Church, Springfield, last week, attended by eighty-six delegates representing forty-six churches of several denominations, was the first formal gathering of those in Hampden and Hampshire Counties who believe so heartily in church unity that they are willing to co-operate in discussing it, emphasizing the points on which they agree, forgetting for the time the essentials or nonessentials on which they differ. President Seelye of Smith College, who presided, outlined a platform for church unity as broad as that on which the World's Congress of Religions stood, but the other speakers, including Dean George Hodges of the Protestant Episcopal Theological School of Cambridge, Rev. Dr. William H. P. Faunce of the Fifth Avenue Baptist Church, New York city, and Dr. Lyman Abbott who preached the sermon, were more inclined to believe that the churches must come together first on a narrower platform, and that the unity must be one of spirit rather than agreement in ritual and polity. The machinery of this Hampden and Hampshire conference is kept at a minimum. No attempt is made to bind its members by the adoption of resolutions or the formulation of principles, and therein is its merit. It serves by adding to the knowledge and promoting the fellowship of Christian clergymen and by exposing the weakness and wickedness of sectarianism, while as yet nothing has been said or done to lessen the denominational loyalty of those who are members of the conference.

Last week we chronicled a contest between the clergymen of Montreal and Canadian legislators and executive officials. This week it is gratifying to be able to note a similar case nearer home where Christian clergymen have spoken out concerning official negligence and when rebuked for so doing by a representative official have not flinched but reiterated their charges. At a recent mass meeting held in the Tabernacle at Jersey City to protest against the lax enforcement of the Sunday saloon closing law, several of the speakers, including Rev. John L. Scudder, paid their respects in most emphatic terms to the prosecutor of Hudson County. The prosecutor in a letter to the public revealed that he felt the lash, and indulged in sarcastic comment on clergymen who were "intoxicated with the exuberance of their own verbosity." Mr. Scudder, not daunted by this sneer, replied and informed the prosecutor that the outburst of feeling was not a passing storm but "a change in climate caused by increasing patriotism among Christian people"; that the clergymen of the city were not venting any political spite against the prosecutor, but wished him to understand that he was their servant and the public's, whom they "intended to watch with eagle eye." Dr. T. L. Cuyler, last week at the Cooper Union meeting in New York city, paid his respects to Mr. Platt and Governor Morton in language that one of his temperament seldom

indulges in publicly, and he, too, has been called to account by that saintly and smooth-spoken organ of Tammany, the *New York Sun*, which loses no opportunity to hurl venomous epithets at Dr. Parkhurst whenever he ventures to exercise his rights as an American citizen and tries to fulfill his duties as a prophet in scarifying the skin of those whose flesh is corrupt and full of all manner of uncleanness. Some men are fortunate in, and to be honored for, the enemies they win.

In the hurry of the age many treasures seem to go to waste and not the least are those of the meditative, studious, religious life which our fathers knew. We have no time to meditate or study and far too little time to pray. The thought of pressing obligations and unfinished tasks comes between us and our petitions. We feel that we pray selfishly because we are too tired or worried to think of interests which are really dear, but which do not come within the circle of our instant needs. We had meant to remind God of the necessities of friends and our thoughts did not get beyond our own wants and the wants of those for whom it is our business to provide. We intended to plead for the persecuted and afflicted, the poor and the forgetters of their God and, while we were at our hurried petitions, we never thought of them. Part of this hurry is artificial and for it we must hold ourselves to blame, but often it is a necessary part of certain stages of our modern life, and then it is a comfort and delight to know that God does not need to be reminded and that the prayers of our hearts are read by him although they never reach the lips. Then, too, we can appreciate the depth of meaning in the petitions which our Lord taught his disciples. "Thy kingdom come." That includes all the details which we forget. "Forgive us our debts." In that even the debts of our weak petitions are included. Nor is it ever possible for Christ to be far from one whose heart, however weary, rests in faith on him.

THE TWO POSTULATES.

The fearlessness of broad-minded Christians in the presence of a truth-seeking and impartial science found expression in the utterances at the dedication of the new site of Columbia University the other day when reverence and research went hand in hand. "Truth is truth wherever and howsoever it may be found," said one of the speakers, and the same confidence in the future, which is really confidence in God, was the underlying thought of the occasion. Why should it ever be otherwise? Faith and science are not identical, but they are marching side by side.

The thought of modern science begins by postulating law, as the thought of Christianity has always begun by postulating a lawgiver. In each case it is a beginning taken for granted and incapable of full mathematical proof. You cannot prove the

existence of God to one who denies it as you can prove that the three angles of a triangle are equal to two right angles, nor can you prove with the same formal demonstration that law is universal. In each case, however, there is presumptive proof raised to so high a degree that doubt becomes an impeachment of the doubter's common sense, while experiment, carried as far as our circumstances allow us to carry it, helps to confirm the result which at the beginning is taken for granted. Thus far, at least, there is no contradiction between science and religion. The assumption of law does not exclude the belief in a lawgiver, and the belief in a lawgiver does not exclude the search after the law by which he governs.

More than this may be said, indeed. To ordinary minds the thought of law requires the thought of God, and the thought of God finds its natural satisfaction in the study of the laws by which he governs. The two assumptions which have come to rule the world of thought belong so much together that if one were lacking it would be suggested by the other. The two realms of thought which have so often been treated as if they were mutually exclusive prove to be supplementary, not contradictory. It is possible, indeed, to make some degree of progress in either while the other is ignored or denied, but lasting progress, founded upon broad views and complete recognition of existing facts, requires an acknowledgment of God as well as government, of the law as well as of the lawgiver.

If we ask ourselves why it is that there has been such a history of misunderstandings between the religious and the scientific leaders we perceive that, however complicated with questions of the slow development of the race and the divine authority which religious thinkers claimed not only for their message but for themselves, the root of the trouble has been that each side has been disposed to deny the fundamental postulate of the other. For centuries science had not attained its method. It reasoned from generals to particulars and made no progress. When it began to do its work in the true way it was as slow to recognize that there is a difference of working method between it and religion as the church was to acknowledge that a line of work had begun in which its authority was to count for nothing. The new science imagined that its instruments of observation, experiment, comparison and generalization were the working factors of a practical omniscience. It confounded knowledge with the last physical report of sense perception and made the spirit in man a product of the matter which was its instrument. Dealing with the material it suffered itself to forget the windows of the soul which open upon the spiritual and bring man face to face with God. As religion had expected to solve all the problems of the world by an authority founded upon revelation, so materialistic science expected to find a solution by the method of the scalpel and the microscope. It subjected man himself to the inquiry, only to find itself baffled by something behind nerve tissue, and to be forced to acknowledge that in the secret recesses of his soul there was a knowledge of which nothing in the nerves of sense could give account.

Briefly, then, religion describes its experiments in the life with God in terms of personal acquaintance, while science describes its conquests in the realm of matter in terms

of sense perception. Christ's promise was that God would come and dwell with those who loved him, and thousands in every age have been ready, after years of the experiment of faith, to say, in glad use of the personal and not the material pronoun, "I know *whom* I have believed." Too often still a near-sighted science treats this experience as a delusion, as too often, when science asserts its right to examine the material things of religion, timid theologians look upon its claims as an intrusion and a peril. The ultimate science will take account of the results of faith and the ultimate Christianity will gladly submit its record and its machinery to the closest scrutiny of science.

If it be asked where, in this harmony of faith and science, belief in miracles is to appear the answer has been already suggested. As the ultimate science will not be atheistic it cannot be materialistic. Acknowledging the higher force of a living will, it must agree that, if our human choices and volitions can influence the material world, much more must the choices and volitions of the lawgiver express themselves in the material world according to the needs which he discerns. With a juster sense of the limitations of its knowledge and a wider view of the relationships of spirit, science will discover that law is not an arrangement of skillful clockwork, which cannot be interrupted without stopping altogether, but the free and constant expression of a living will. As the spirit of man works in the sphere of man, so in the sphere of man, as well as in the material world, the spirit of God works and brings his purposes to perfection.

SUNDAY BICYCLE RIDING.

Comments that we have heard and communications that have come to us since Mr. Hamlin's article, *Bicycles and Electric Cars versus Sunday*, was printed assure us that it is a very live subject, and the daily newspapers tell us of not a few clergymen who are realizing the fact and are trying to adjust the services of the church to the new conditions. For instance, there is a church near Coney Island, N. Y., to which resort thousands of wheelmen ride each Sunday, that recently met and discussed the situation. A committee of men and women was appointed to welcome all wheelmen, the basement was measured and it was found that 300 wheels could easily be stored there during church services, and a check system was devised by which the bicyclist could be guaranteed the safety of his machine while he was worshipping, and the pastor and people are now ready to welcome bicyclists who care to worship.

Rev. Dr. David Gregg of Brooklyn, formerly of the Park Street Church, Boston, in an interview with a Brooklyn *Eagle* reporter last week, repeated what he had substantially said before in a sermon, viz.: that there was "a time for bicycle exercise on Sunday, but that time was not from 10.30 to 12 o'clock in the morning. That just as a man who wishes to take a walk in the fresh air on the Sabbath has a perfect right to do so, providing he fulfills his covenant vows, so he has a right to ride his bicycle. If people wish to ride to church on their bicycles I will make arrangements to have a room in the church for keeping them while their owners are engaged in worship. This question of bicycling is going to be discussed all over the country. It is one of

the great questions of the day and the church is not unreasonable in regard to the matter."

But what of those who have made no covenant vows, who cannot be appealed to with this argument—the thousands to whom Sunday is the only day for wheeling and who are disposed to ignore worship and spiritual culture in search for physical health or pleasure? It is useless to deny that during those seasons of the year when bicycling is possible, and on those Sundays when a wheel may be used, the worship of the church has to face a rival more dangerous than the Sunday newspaper. The French have a saying, "The good is the enemy of the best," and there are not a few, in and out of the church, who will ride bicycles on Sunday at such times and in such ways as to show that they fail to recognize the truth of this adage.

EDMUND KIMBALL ALDEN.

The death of Dr. Alden removes one who has been long conspicuous in our denomination. A direct descendant of the Pilgrims, he cherished with passionate ardor the institutions they planted and defended them with Puritan sturdiness and loyalty to his conscience. He was born a Congregationalist, and would have been out of his element in any other form of church government. It came naturally to him to take an active interest in our denominational affairs. While he was still a young man he made his presence felt in local and general meetings of Congregationalists and in the administration of our missionary societies. A man of strong convictions and tender, emotional nature, he was beloved by many who trusted him as their pastor and spiritual guide. He lived near to God and brought many into that blessed fellowship.

But his most notable public service was as home secretary of the American Board. He was already, as a member of the Prudential Committee, thoroughly acquainted with the work when he entered on that office twenty years ago. With ability and devotion fully equal to those of his illustrious predecessors he fulfilled its duties, holding before the churches a lofty ideal of foreign missions and inspiring the missionaries sent out under his care to the best service of which they were capable. His views of Christian doctrines were decided and fixed, and when he differed from others united with him in the administration of the Board, he vigorously endeavored to limit appointment for missionary service to those who accepted the beliefs he held. As the conflict waxed warmer he stood immovable, refusing to believe that he was not supported by the majority of the churches and of the missionaries of the Board, till the action of the annual meeting in 1893 made it evident beyond question that his policy of exclusion would no longer be sustained. Then he promptly and honorably declined reelection and retired to private life.

In any calling Dr. Alden might have chosen he would have distinguished himself. He had the ability and discernment of a statesman and the courage and devotion of a saint. He was a delightful companion, and he loved to be, as he well knew how to be, a leading spirit with those who held his views. No doubt his sudden death was a welcome exit from this world into the everlasting fellowship to which he

had long looked forward with eager anticipation.

THE VETO.

The bill regarding the First Congregational Society in Lowell, upon which we commented last week as having passed both branches of the legislature, has since been vetoed by Governor Wolcott. A portion of the message we print in another column.

We congratulate the churches and societies of the State upon this act of a sagacious and resolute executive. They have escaped the establishment of a precedent by which the legislature may interfere by force in the local affairs of any one of our churches, annul by special legislation the rights of any particular religious society singled out for that purpose—rights guaranteed by the statutes of making its own by-laws and prescribing its own conditions of membership, and jeopardizing the security of property held by any religious society. This meddlesome and vicious legislation is not to take effect. The decision was made after the governor had given both sides a fair hearing, in which a strong remonstrance was presented whose long list of signatures included the names of scores of pastors in this vicinity of every shade of opinion.

Our readers, of course, understand that we have taken no side in the Lowell controversy. Whether either side has been wise or unwise in its methods or its spirit was out of our province. But we have felt that the legislature of Massachusetts has no right to interfere in a local church quarrel for one side or another. We hope that such an attempt may never be repeated.

Is it too early to suggest the hope that the church in Lowell, by consent of all parties, will now, according to our Congregational method, seek for the sympathetic advice of the neighboring churches through a council mutually agreed upon? We believe that such advice, calm and tender, would be of the greatest service.

OUR PILGRIMAGE.

The membership of the party of pilgrims which is to set forth for England and Holland under our auspices, June 4, has reached the limit originally set, but since we took the precaution to secure five or six extra berths on The Columbia it is still possible for a few persons to join the party, which now is delightful in its personnel, with about an equal number of ladies and gentlemen, who come from twelve States, East and West, some of the men representing the clerical, medical, editorial and military professions, while others are well-known business men, some of them of national reputation.

Each mail from our representative in England brings news of increasing interest in the party, indicated by the many and varied comments of the secular press and by the preparations that are being made on all sides to make the pilgrims welcome, and to provide them with exceptional opportunities for pleasure and education. In addition to the many "functions" which we have hitherto announced, it is now possible to state that the London Missionary Society is anxious to entertain the party at the Mission House, and a similar reception is planned at the headquarters of the great London Bible Society. A special musical service has been arranged in Union Chapel, and those who have heard

the Hallelujah Chorus of Handel sung by the immense congregation of what is still affectionately known as "Dr. Allon's church" will understand what a privilege this will be. The officials of Memorial Hall will tender a reception, and the Pilgrims, if they improve their opportunity, will discover the advantage of possessing a noble denominational building, and will, we trust, be inspired to further, when they return, the plans now maturing for a new headquarters in Boston worthy of our denomination.

THE JUBILEE AT PRINCETON.

On Tuesday of this week was celebrated the jubilee of Dr. William Henry Green as instructor in Princeton Theological Seminary. Occasions of this kind are rare and of wide interest, not many professors remaining in the full exercise of their calling after fifty years of work.

Dr. Green was graduated from Lafayette and remained as tutor at an age when most boys are entering college. After a year's study at Princeton Seminary the future professor of Oriental literature was recalled to Lafayette to teach mathematics. He soon returned to the seminary and, upon graduation, was appointed instructor of Hebrew, his continued activity in that capacity being broken only by two years' service as pastor of a church in Philadelphia, from which he was called back to the seminary by election to the chair of Old Testament and Oriental literature. He was chosen president of Princeton College in 1868, but declined the call, and Dr. McCosh was thereupon elected.

Dr. Green has been moderator of the General Assembly and was chairman of the American committee of Old Testament revision. He is widely known through personal activities and the love of a multitude of students scattered all over the world, as well as by his numerous publications. He may fairly be called the leader today of the conservative or traditional school of Hebrew study and Old Testament criticism both in this country and abroad, his books containing the ablest recent presentation of that side of the question. How wide a space this activity of fifty years in the field of Old Testament criticism covers may be gathered from a list of publications which begins with a defense of the Pentateuch against Colenso and ends with an analysis of the conclusions of Wellhausen, Driver and Briggs.

The program of the jubilee celebration was an interesting and varied one, including addresses congratulatory and historical from representatives of other seminaries and colleges, and a great gathering of friends and former pupils. We have not always found ourselves in agreement with Dr. Green's theological or critical opinions, but we recognize the value of such a life of Christian service as he has given the world and join heartily in the congratulations and good wishes of his friends.

MANIFESTING THE HOLY SPIRIT.

In their zeal to honor Christ Christians often seem to forget that he has chosen to help them in these later days through the agency of the Holy Spirit. Many seldom allude to the Spirit and seem to quite overlook his relation to their spiritual welfare. This is due to carelessness rather than to any disposition to belittle the importance

of his help, but it is desirable for us all to think more about him.

We may secure his presence and aid in two ways—by asking for it and by striving to render our hearts fit for his indwelling. We must invite him to come to us. He does not force himself upon us. He often comes to us unbidden and seeks our welcome, and for the love he bears us is willing to put up with a scanty and even grudging hospitality that he may do us good. But he will not long abide unless we freely welcome him and ask him to remain, realizing in some degree what a blessing his presence is. And we must do our best to make ourselves fit for his companionship. He can have no fellowship with evil, and if he sees that we are making it as cordially welcome as we make him, he will depart. He remains only when he perceives that we are co-operating with him in expelling it, and in seeking to cleanse and purify our hearts that they may be such as God can approve and bless.

When we thus yield to him and welcome him he fortifies us inwardly against sin, strengthens and quickens our powers of goodness, enlightens our judgment, inspires us to more fruitful righteousness of life, and thus fits us for heaven by teaching us how to make heaven upon earth. There is no mistaking the Christian who is full of the Holy Spirit. The influence of the Spirit radiates from him perceptibly and beneficently. His life is serene, devout and noble and men see something of God in him and thankfully take new courage themselves.

CURRENT HISTORY.

Domestic Politics.

Unless that which cannot now be foreseen or predicted happens it seems probable that Mr. McKinley of Ohio will be nominated, possibly by acclamation, at the National Republican Convention in St. Louis next month. Vermont's desertion of Mr. Reed and its refusal to indorse him, and the convention's expression of preference for Mr. McKinley, was a blow to the anti-McKinley forces most depressing in its effect and responsible largely for the overthrow of the "machine" in Illinois the following day, and the unequivocal indorsement of Mr. McKinley given by the Republicans of that State. He now has within seventy odd votes of a number sufficient to nominate him on the first ballot, and the force of the principle that "nothing succeeds like success" is reckoned upon by his friends as being strong enough to swing States that have yet to hold their conventions into line for the man from Ohio, whose identification with a protective tariff law is responsible for the ground swell of clamor for him, rather than any reasoned conviction which people have that he has executive ability or can lead his party with honor or guide the nation to a position of national prosperity.

The difference of opinion between Senators Wolcott and Teller of Colorado as to the course Colorado Republicans should pursue, if the St. Louis convention formulates an anti-silver plank in its platform, indicates that the declarations of so many recent State conventions in favor of the gold standard have not been without influence on Senator Wolcott and others, who decline to make hostility to gold the test of fealty to party, and prefer anything rather than a return of the Populist régime in Colorado. This division of sentiment among the sil-

ver men will make all the easier the formulation of an unequivocal gold platform, be the candidate Mr. McKinley or not.

Michigan and Pennsylvania Democrats are ranged on the side of the gold standard, and the Keystone State puts forth ex-Gov. Robert E. Pattison as its candidate for the Democratic nomination, a man much superior to Mr. Quay in character.

The Assassination of the Shah of Persia.

Nasr-ed-Dine, shah of Persia, was shot by a religious fanatic, May 1, while entering a shrine near the city of Teheran. He was, considering his ancestry and environment, a decent ruler, better informed than most Asiatic monarchs respecting European politics and tolerant in his treatment of American missionaries. Only recently he received word that Moslem fanatics, inspired by the news from Armenia, were planning to murder the missionaries in Urmia and then loot the mission property. The shah sent word to the chief citizens of the city that if anything of the kind happened he would order the city, or its Moslem section, bombarded and razed to the ground. Whether such tolerance of Christians and defense of their rights is the reason why a Moslem fanatic felt it necessary to end his life we do not know, but it seems more reasonable than any of the reasons set forth in the meager accounts that as yet have come from Persia. His death will render more acute the rivalry between Russia and Great Britain for dominance in Persian affairs, and may lead to international complications, especially if internecine warfare should begin as a result of the rivalry of the two of his many sons most eligible as his successor. Muzzafa-ed-Dine, the second son, has been proclaimed shah.

Can the Armenians Emigrate?

A document has come to us which is circulating among the Armenians in Turkey. It contains such sentences as these: "We have long since abandoned all hope of any political rights or standing in this land, the only position possible for us is that of serfs. We have cherished the hope of effective aid from Christian nations, it has failed us and we are sacrificed to political and selfish ambition. What, then, are we to do?" Three courses are then considered, profession of Islam, continuance in living in ignoble servitude, or emigration to lands where liberty loving people abide. Emigration is favored, but not without a heart wrench. "The graves of our fathers and the mountains and skies of our native land are dear to us; but, alas, so marred with the violence of the oppressor and so darkened by the blood and tears of our bondage that the very sight of it is agony to us." But with the decision to emigrate immediately arise two portentous questions: "Will the sultan permit emigration, and will Christian nations grant an asylum?" It is to be feared that just now the sultan is more eager to see American missionaries expelled than he is to hasten or permit the exodus of the people that have proved his thriftiest and most enterprising subjects. But it is not necessary for him to grant permission in a formal way before Christian peoples can proceed to answer partially, if not wholly, the second question which Armenians are now asking. They are a poor people, but they are not beggars. They say that, "On a fair field we feel the proud consciousness of being fully able to provide for our necessities; but now, in the special crisis of so great a change of location and

condition, we should need sympathy, encouragement, friendly advice and aid. We believe we should soon be able to return with ample interest all the aid we should now need to accept." Canadian sympathizers with suffering Armenia long since expressed the hope that many of them might be induced to settle in Canada. Cannot something practical along this line be done in the United States? From the patriarch down to the humblest Armenian prayers arise that light may dawn on this phase of a most complicated and disheartening situation.

The latest letters from Armenia tell of the awful disparity between the relief work to be done and funds with which to do it; and the recent massacre at Kilis is ominous of new horrors. The only good news is the assurance that Great Britain and the United States are standing resolutely shoulder to shoulder in defense of the Board's missionaries. That the people of this country demand such action by our Government is indicated by the declarations of the bishops of the Methodist Episcopal Church, who say in their episcopal address:

No follower of him who is the Redeemer of all mankind can limit his view to any one country. We see in Armenia such atrocities as we never deemed possible of execution in this age. We are no more appalled at the ravage, rapine and murder of a hundred thousand by the Turks than at the apathy and inaction of the so-called civilized nations. Through our whole history and national polity we have held aloof from European and Asian complications. But we believe that the whole diplomatic and moral power of our Government should be put forth to bring these gigantic wrongs to a sudden end.

The Slow-grinding Mills.

Prince Bismarck once said that President Kruger of the Transvaal Republic was the most skillful diplomatist with whom he had ever matched his own great powers, and there are more people in Great Britain today who appreciate President Kruger's ability than there are those who admire Lord Salisbury or Mr. Chamberlain. Since last December President Kruger and the Transvaal authorities have had in their possession indisputable proof that Dr. Jameson's raid, ostensibly for the relief of women and children in Johannesburg and to co-operate with the Uitlanders in forcing reforms in the local government, was the overt act and culmination of a conspiracy hatched by Sir Cecil Rhodes and other officials of the British South African Company—a conspiracy which had for its motive none other than the overthrow of the Transvaal Government and the raising of the British flag at Pretoria. President Kruger has patiently awaited the precise moment when the production of this evidence would tell most in circumventing Mr. Chamberlain's evident intention to disregard treaty obligations and force the Transvaal to grant internal reforms. Not until five of the leaders in the Johannesburg uprising, including Sir Cecil Rhodes's brother and Mr. Hammond, an American mining engineer, had been found guilty of treason, sentenced to death and their sentences magnanimously commuted, did President Kruger furnish to the world copies of the dispatches in cipher which passed last fall between Sir Cecil Rhodes, Dr. Jameson and other of the conspirators. The magnanimity, patience and wisdom shown by the Dutch, together with the revulsion in British public feeling caused by the production of the incriminating correspondence, have made it impossible for Mr. Chamberlain to proceed further; and now a cry goes up from

the British public, through their representatives in Parliament and representative journals, for the speedy arrest of Sir Cecil Rhodes and all others in high places, the canceling of the charter of the British South Africa Company, and the recognition, frank though tardy, of the fact that Great Britain will do well to keep her eyes, as well as her hands, off the Transvaal and confine her authority to territory which is hers beyond peradventure. Moreover, it is doubtful now whether she can press her claim to control the foreign policy of the Transvaal.

NOTES.

The new Meline ministry in France will be short lived, as it is an aggregation of individuals rather than a group of men all holding to a definite principle.

The most inspiring rumor of the week is one from Russia suggesting that the czar intends to hallow and make his coronation truly royal by proclaiming liberty of conscience.

The National Armenian Relief Committee has arranged with Rev. B. Fay Mills to hold a series of meetings in the larger cities of the country in the interest of the relief cause, beginning about the middle of this month.

Prof. F. H. Geffcken, the eminent German jurist who died last week, was charged with treason by Bismarck for publishing matter pertaining to the life of Emperor Frederick, and suffered undeserved imprisonment for a time.

Hungary began last week the celebration of the completion of 1,000 years of national life. Its history is full of romance and noble endeavor, and today, although not a nation, Hungary is the dominant state in an empire reckoned as one of the great powers of the earth.

However threatening other aspects of life may be, it is gratifying to note that May day, both in Europe and this country, was exceptionally free from those conflicts between organized labor and employers and between radicals and public officials which in years past have made May 1 a day of terror.

New Hampshire possesses by far the finest natural park and playground of New England in the White Mountain region. Its forestry commission has just announced that the initial steps of forest preservation are to be taken under the law which allows land to be preserved "whenever any person or persons shall supply the necessary funds therefor, so that no cost or expense shall accrue to the State." The amount spent by strangers in New Hampshire every summer runs up to millions of dollars, and the entertainment of tourists is one of the largest and most constant industries of the State. It is well that a beginning has been made, though with less than \$2,000 contributed by individuals, but the shortsighted parsimony of the State itself is regrettable, and all the more by contrast with the liberal and far-seeing policy of New York in its handling of the Niagara reservation.

IN BRIEF.

President Eliot of Harvard in a few words describes New York city justly: "At once magnificent and squalid, majestic and ignoble; at once freedom's pride and freedom's reproach."

The old headquarters of the militant atheists of London became a Salvation Army barracks last week. Bradlaugh, were he alive, would be out of a job, and Ingersoll is the only "professional infidel" left, and he seems to be less militant than of yore.

The course of events, foreign and domestic, since Dec. 17, 1895, make very pertinent the story told of Bishop Butler, who, when asked what he was thinking about as he walked about his garden, said to one who had

noted his serious mood, "I was reflecting whether it is possible for nations like individuals to go mad."

The *British Weekly* hears from America that Rev. John Watson (Ian Maclaren) is mentioned as Dr. Stimson's successor at the Broadway Tabernacle. Mr. Watson would receive the heartiest kind of a welcome in our fold. Dr. William M. Taylor was a Scotchman and also a Presbyterian pastor in Liverpool when he was called to the Tabernacle.

The appointment of Rev. John A. Zahm of Notre Dame University to a post very near the pope is an acknowledgment of his scholarship and executive ability, and indicates that Leo XIII. is giving full recognition to those Catholics who go as far as is permissible in acknowledging the modifying influence of modern scientific investigations upon dogma.

The London Missionary Society has our heartiest congratulations upon its success in raising its centenary fund of £100,000 over and above the ordinary income. The year of extraordinary prosperity which Great Britain has enjoyed has no doubt rendered the task easier, but every such special effort stands for a multitude of self-denials. It means freedom from debt for the honored society and opportunity of grasping some new opportunities of work.

The differences of opinion between the Presbyterian Board of Home Missions and two of the Western synods, to which we referred in our recent forecast of the work of the approaching General Assembly, have been settled by private conference between representatives of the parties involving the practical withdrawal of opposition to the plans of the synods. This at once removes a contentious question from the Assembly's docket and illustrates the possibilities of the Christian method of settling disagreements.

The *Sacred Heart Review* asks us two questions which we take pleasure in answering seriatim. Perhaps the easiest way to inform itself about St. Francis of Sales would be to read Dr. Leonard Woolsey Bacon's recent essay on the subject in his *Irenics and Polemics* which refers to the authorities. The word *Congregationalist* in Massachusetts legally covers both Unitarian and Trinitarian churches. If the *Sacred Heart Review* means to ask whether a Trinitarian *Congregationalist* may be a Unitarian, surely the question answers itself!

Who can read the solid arguments advanced for and against the creation of a permanent Anglo-American arbitration tribunal by the Yale-Harvard debaters and fail to realize how infinitely superior such intercollegiate contests are to the scenes formerly witnessed each fall at Hampden Park, Springfield. Harvard suffered her first defeat, and the opponents of such a tribunal won. Those who are inclined to sneer at the intellectual possibilities of the black races may take note of the fact that one of the three Harvard speakers was a Negro.

Canon Mason, an English clergyman, who is lecturing in this country now, must have a strange scale of mental proportion. In speaking of all the Reformed Churches (except his own) he said: "Considered as bodies, they form no part of the Church of Christ, but occupy a position of rivalry and antagonism towards it. They are Christian sects, but their Christianity is accidental." The fun of it all is that to the Greek and Latin Churches the Christianity of Canon Mason is accidental. When we are ready to accept an exclusive Christianity founded upon self-assertion we want a self-assertion that is undisputed.

The *Watchman*, commenting on the seventy-fifth anniversary of *The Christian Register*,

suggests that in 1899, when *Zion's Herald* celebrates its seventy-fifth anniversary, it would be well if *The Congregationalist*, *The Watchman*, *The Christian Register* and *Zion's Herald*, "which have represented the religious forces of New England for seventy-five years, should hold a public banquet celebrating religion in New England." This is a suggestion well worth considering. Jog the memories of your contemporaries in 1899, *Watchman*, and see if they do not respond favorably.

All who have had experience in soliciting money for benevolent work realize the difficulty of getting the last few hundred dollars. Mrs. H. S. Caswell has now reached this critical stage in her noble effort to secure \$50,000 from American women before the annual meeting of the Home Missionary Society in June. She undertook to obtain 500 shares in the General Howard Roll of Honor and has nearly succeeded, only forty-eight now being left. Will not the Christian women of the denomination exert themselves still more strenuously in order that the \$45,200 already in hand may be rounded out to the desired \$50,000?

Dr. Charles S. Robinson of New York is evidently a High Churchman as well as a successful compiler of hymn-books. "I don't belong to any church that is governed from the bottom up," he said, according to reports of a recent debate in the New York Presbytery. But that is the way the Presbyterian Church is governed. The people make the elders and the elders and ministers make the presbyteries and the presbyteries make synods and General Assembly. Dr. Robinson has put himself on the wrong side of the fight that is on between democracy and centralization in the denomination. If he wants a church that is governed from the top down let him go to Rome.

Mr. Herbert D. Ward, who contributes his reminiscences of Dr. Holmes this week, asserted, in an interesting interview recently published in which he set forth his theory of short story writing, as might be expected, from one of his training and environment, a firm belief that the short story should be employed to set forth a moral lesson as well as to please the reader. His experience has shown that at least "three-quarters of humanity—that is to say all those people who are neither utterly depraved nor hopelessly flippant—employ three-quarters of their time and strength in the effort after nobility of character," and he asks, "Is a man who attempts to reproduce life justified in leaving out entirely so important a phase of it?"

Dr. Grenfell's letter in the Conversation Corner of this week has suggestion for thought besides its interest as a mere report from the "Deep-Sea Mission." In these days of intense devotion to practical work in the world that now is, it is refreshing to see how it may be combined with a simple, uneffected, hearty faith in the world which is to come. Dr. Grenfell is a devout layman in the Church of England, but with him forms and ritual are lost in the realities of Christian faith and service. We venture to quote from a private letter, not of course intended for publication:

How much we need God's overshadowing love and a knowledge of his infinite grace when we reflect how unworthy we are to be the King's children and workers! I know when I think of the conflict with self, the world and the devil I feel very unlike the Father, whom we claim. But go on, pray and work to the end, good friend, and meet me gloriously in heavenly places.

Professor Romanes was one of the most distinguished expounders of Darwinism. At first a materialist, he became before his death a believer in Christ and Christianity, and his conclusions on the subject were published under the editorial care of Canon Gore. This conversion seems to have awakened the

bigotry of certain American scientists who are at the same time unbelievers in Christ, and they have been asserting that Professor Romanes had softening of the brain in his later years. As they do not question the ability with which he handled the interpretation of nature even in his latest (unfinished) work the accusation looks like the work of defeated spite, nor does the credibility of religion or the authority of Christ rest upon the testimony of any individual, but Canon Gore brings indisputable testimony to the unimpaired intellectual energy of Professor Romanes just before his death, so that the report is likely to prove something of a boomerang.

STAFF CORRESPONDENCE.

FROM BOSTON.

The New Congregational House.

While no definite plans as to location or style of building are yet decided upon two things seem to be reasonably assured: one, to abandon the present site in favor of another somewhere in the vicinity, but not at the corner of Mt. Vernon and Hancock Streets as has been reported, and the other to erect an edifice which shall be devoted exclusively to denominational rather than to business interests. The fixity of certain prominent buildings like the Union Station and the Court House for a generation to come justifies the wisdom of the Congregational Association in determining not to remove to Copley Square.

Dedication of Tremont Temple.

The Baptists are holding high carnival this week in a series of dedicatory services. The Lord's Supper was celebrated last Friday evening by more than a thousand communicants. The public exercises opened on Sunday and it was an impressive moment when the magnificent organ, the gift of Hon. E. S. Convers, sounded forth the notes of the doxology and the great congregation of 2,500 persons, supported by a choir of nearly 400, stood and added their voices to the volume of praise. The main external features of the old historic building, the third on the present site, are preserved in outline but are glorified by decorations of exceeding beauty and by a façade which is an architectural ornament to the city. In the interior the richly paneled ceiling from which depend clusters of golden threads of irregular lengths, terminating in electric lights, the bronze balconies wrought with symbols of Christian faith, the superb organ case with decorations of gold and white and delicate green, the figures of heroic size in the stained glass windows, the names of Baptist heroes engraved on the walls—these are some of the features which first attract the eye. The dedicatory prayer by Dr. J. N. Murdock and the sermon by Dr. G. C. Lorimer from Ezra 6: 16 were both befitting the occasion. A strenuous effort is being made to reduce the indebtedness of \$250,000, the new building with all its appointments having cost \$510,000, and a part of the morning service was devoted to the solicitation of funds.

The first temple was erected as a challenge to human freedom because some one had objected to the presence of a Negro in his pew on Sunday. From that time onward it has been a center from which has radiated an influence for good scarcely paralleled in our national history. From no other platform have echoed such ringing words in favor of reforms of every character, and the presence of Acting Governor Wolcott, Mayor Quincy, Mrs. Livermore and others at the grand banquet on Mon-

day night testified to the fact that the re-opening of the temple is an event of more than denominational interest.

Something New in Sociology.

A significant advance along the lines of preventive work in the city is the opening of a Kindergarten Settlement in the heart of the foreign population at the West End. Except, possibly, the Gertrude House in Chicago, it is the only settlement of the kind in the country and is fittingly named in honor of Elizabeth Peabody, who was the first to introduce Froebel's methods into America. An old-fashioned house at 156 Chambers Street, in which an ancient brick oven still remains, has been thoroughly renovated and fitted with the best appliances for carrying on kindergarten work. The schoolroom, furnished by Lucy Wheelock's normal pupils, has accommodations for thirty children between the ages of three and five, but twice that number are already clamoring loudly for admission. A fine piano, the gift of Mrs. Quincy Shaw, choice photographs of the Madonnas, pastoral scenes and pictures of animals, growing plants and singing birds are some of the objective means of education for the neglected little waifs of the neighborhood.

Daily teaching will be supplemented with visits to their homes and with such other forms of service as spring naturally out of neighborhood relations. The head resident, Martha R. Spalding, is a person of finest culture, and her four associates in the house represent the same type of ladyhood, a point of supreme importance in molding childish character. This noisy section of the city, with narrow streets teeming with undisciplined foreigners, is no paradise in which to spend the summer, but the residents will stand bravely at their post through summer's heat and winter's cold. Such sacrifice of personal ease on their part is an eloquent appeal for adequate gifts of money which, at present, are not at all in proportion to the needs of the work. But these cultivated Christian women are alive to the value of preventive measures and believe that in Boston, as in San Francisco, the kindergartens are the best means of checking juvenile criminality. In the latter city, during the last ten years, only two children from the 120 kindergartens have found their way into houses of correction.

Women and Their Activities.

It is asserted that Boston women pay taxes upon \$125,000,000 worth of property. It is to be expected, therefore, that the Woman's Club House Corporation, which has received its charter and is ready to sell stock, select a site and erect a building, will put up an edifice that will be an ornament to the city and adapted to the varied interests represented in their club life. The New England Press Association, another influential organization, under the leadership of Mrs. May Alden Ward, is giving special prominence to educational matters. Two notable receptions were held lately, one in honor of Harriet Prescott Spofford, the other for the presidents of the four women's colleges in the State, Radcliffe, Wellesley, Smith and Mt. Holyoke, at each of which eminent educators were present. The working girls, who are not a whit behind their more highly educated sisters in co-operative schemes, recently held a grand rally in Parker Memorial, at which addresses were made by Father Conaty of Worcester and Rev. E. A. Horton, who paid this class

of wage-earners the high compliment of being "queens of the kingdom of character." Delegates were present from clubs all over the State. The early closing of the large stores in Boston has been accomplished largely through the influence of the Massachusetts Association of Working Girls' Clubs, of which Edith M. Howes is the efficient president.

Miss Rose Kingsley, who is the guest of Mrs. James T. Fields, is winning golden opinions on account of her lectures on art and literature. She has her father's gift for graceful expression and all the thoroughness which is a distinguishing mark of Englishwomen's work.

FROM NEW YORK.

Broadway Tabernacle Council.

On the afternoon of April 28 the council called by the Broadway Tabernacle Church and Dr. Stimson to advise as to the pastor's resignation met in the church. All the Congregational churches in New York and Brooklyn, with the First in Montclair and Jersey City, N. J., were invited, and a large majority of them were represented by pastor and delegate. These with attending members of the Tabernacle and other churches well filled the house. Dr. Meredith was chosen moderator, and, having to leave before the close of the session, yielded the chair to Dr. Behrends. Dr. Washington Choate was chosen scribe. After hearing the documents presented by church and society, the council, being by itself, through a committee of which Dr. R. S. Storrs was chairman, presented a "result," regretfully recognizing the closing of the pastorate on May 1 and in the warmest terms commending Dr. Stimson as "an able, honored and successful pastor and preacher, noble in spirit, sound in the faith, catholic in sympathy while faithful to his special communion, devoted to its spiritual work and full of rich enthusiasm for it." The result will be found in another column of this issue, and, coming from such a source, may well satisfy the best friends of the retiring pastor.

The Congregational Clubs.

The April meeting of the Congregational Club—after a resolution condemning Mr. Knapp's expulsion from Bitlis, and a tribute of respect and affection to the memory of the late Austin Abbott, offered by J. H. Washburn, Esq.,—gave the evening to Commander and Mrs. Ballington Booth. After some words in defense of the name of the new body, the commander spoke of the spirit and the aims of the Volunteers, before whose minds were to be constantly kept the three words, God, our country and our work. Its measures would be Christian and American, recognizing such rules and methods as are calculated to win the American people. While it was yet too early to speak definitely of plans, they would try to reach the criminal classes, not only the 80,000 now in jails, but some of the 160,000 still at large; with these the many who have fallen in an evil hour, the skeptical, atheistical class, soldiers and sailors, the wage-earners, and not to neglect those in the gutters and sewers.

Mrs. Booth followed in her usual earnest, pathetic, fervent strain, setting forth the new work to be carried on in the old spirit, with many of the same methods that God has so far blessed to the salvation of all, even the most depraved. She was not for trying to make it more "respectable," but

disreputable, if need be, if only it were the means of saving souls. Dr. Stimson added words of sympathy with the new movement and those having it in charge.

Brooklyn's Congregational Club was entertained for more than an hour with an address from Dr. A. J. Lyman on How America Looks from Norway. The address was enriched with brilliant descriptions of Norway scenery, manners and customs of its people, and recitations of their pathetic folk songs, which lost nothing of their quaint pathos and beauty in the skillful handling of Dr. Lyman, of whom it may be said truly, "he touches nothing that he does not adorn."

In making its nominations for next year's board of officers the Brooklynites departed from the unwritten law of the clubs, that their presiding officers shall be laymen, by nominating Dr. Joseph B. Clark for president. If elected, his administration will vindicate the wisdom of the change for once at least.

HUNTINGTON.

FROM THE INTERIOR.

Ministers' Meeting.

Responding to a hearty invitation from Professor Taylor the ministers last Monday were the guests of the Chicago Commons and met in the building it occupies in a river district on the West Side. The attendance was encouraging, though hardly as large as usual. This ministerial gathering was the introductory session of the School of Economics which, under the auspices of the Commons, continued through the week. The general topic for consideration during the week was The Relation of the School to the Church. There were two papers Monday morning, one by Rev. J. B. Silcox of Leavitt Street Church, in which he expressed his belief that it is no part of the duty of the school to teach religion, rather the principles and duties of good citizenship, the other by Leslie Lewis, Esq., one of our public school superintendents, who dwelt upon the claims the public school has upon the people. These he based upon the work the school has accomplished for the people and especially for the citizens of Chicago. It has given us one language, it has taught us how to be tolerant in our religious views, it has put down the spirit of caste and, more than all, has insisted on the virtue of obedience. For a people like ours, composed of different elements, this work of the school has been indispensable. Mr. Lewis has had large experience and is an enthusiastic believer in the public school as a civilizer of the people. He believes also in the wisdom of introducing ethical instruction into the schools and therefore favors the use of a book of selections from the Bible, to which reference has already been made. In the afternoon President Gates of Iowa College read a paper on Education for the Kingdom of God, and on Tuesday afternoon one on The Teacher as a Trainer for Service. Both papers were full of good thoughts clearly expressed. While not all would accept his views or admit his statement of facts, no one could fail to sympathize with his aim or find fault with the spirit in which he spoke. The Appeal of the City's Life to the Public Schools was presented by Rev. W. E. McClellan.

Other Papers Read During the Week.

A paper which made a deep impression was on the Need of Beauty. In this paper the mission of beauty in education was pointed out. The paper was prepared and

read by Miss Josephine C. Locke, who is superintendent of art instruction in our public schools. Three papers by Rev. Dr. D. M. Fisk of Toledo, O., on Education for Life, or a plea for the recognition of the whole nature of an individual in education, on Education by Life, or a statement of the method of culture by life imparted from above, and Education for Life, in which the purpose or goal of culture was emphasized, were among the best presented. Mr. Fisk makes no hasty statements. He brings out principles which, in a mechanical system of education, are in danger of being overlooked. He believes that education in morals, and therefore spiritually, is quite as important as the knowledge commonly imparted through school-books. It is hardly necessary to say that his standards of a teacher's qualifications are very high, and that no one who has not been brought under the influence of that altruistic motive introduced into the soul by the spirit of God can reach them. Col. F. W. Parker, principal of the Cook County Normal School and an educator of repute, gave an address on the Ideal School. This he regards as a place where the pupil is taught how to find himself, and what the reasons of things are, rather than things themselves or mere words. Colonel Parker is a friend of kindergartens, manual training schools and object lessons. He has done a great deal in clay modeling and sets his pupils to teaching as soon as they come under his care. The social value of manual training was pointed out by Prof. H. H. Belfield, the head of the Chicago Manual Training School, in a lecture of real value. There were lectures also by Prof. A. W. Small of the University of Chicago, Professor Chamberlain on the social value of training in sacred music, Professor Tomlins on the social function of music, Mr. John Gavitt, late city editor *Hartford Post*, on the newspaper as a social educator, and by Professor Taylor on the progress of the practical purpose in education.

The Commons now has eighteen residents and seems to be getting hold of the community round about. A little paper edited by Mr. Gavitt, who, with his wife, has recently joined the Commons, will be published every month and will help to keep the public acquainted with the work undertaken and accomplished. The conferences this week must have been helpful for teachers, of whom a good many have been present. Many of our ministers have also been present both to speak and ask questions.

The Vrooman Matter.

The question on the admission of Mr. Vrooman to presbytery does not seem to have been settled by the vote of the majority in his favor. The minority who voted against him, and who have framed an appeal to the synod, is likely to increase in numbers. The course of Mr. Vrooman himself is responsible for this. His statements concerning the Nicene Creed, the apostle Paul and Christianity have led such peace-loving, fair-minded men as Dr. Withrow of the Third Church to change front on the question and join those who doubt the wisdom of recognizing a man with Mr. Vrooman's opinions as a sound Presbyterian. The four hours' debate in presbytery over the matter on Monday indicates the importance attached to it.

Dr. Henson and Dr. Harper.

Dr. Henson is preaching what he calls a stumbling block series of sermons. They

are upon subjects which have been made the object both of ridicule and honest doubt. They relate chiefly to belief in the statements found in the Pentateuch and especially in Genesis as expressive of the facts of actual history. Naturally Dr. Henson looks upon Dr. Harper as a disturber of faith in the authority and trustworthiness of the Bible. Newspaper reports have certainly made the hostility of Dr. Henson to Dr. Harper appear much greater than it actually is, although he confesses to great disappointment in the course the university has taken, and in the influence trustees not in sympathy with the views which he holds are having in its management. Dr. Harper wisely refuses to say anything in reply to the criticisms made upon him, and prepares courses of lectures for the summer term which will be certain to attract a large number of hearers. Those who know Dr. Harper best know that while his personal attitude toward the higher criticism is favorable he is doing all he can to prevent its advocates from disturbing the foundations of a genuine Christian faith.

Chicago, May 2.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

The essential points of a true American policy respecting Turkey at the present moment are summed up under the following five heads in the *May Review of Reviews*: First, prompt and full payment of the indemnity demanded months ago on account of the buildings and property of Americans destroyed in Harpoot early last November, together with permission for immediate rebuilding. Second, the establishment of United States consulates at Erzroom and Harpoot, as provided for by Congress in January, 1894. Third, the prompt investigation of the malicious charges of sedition which have been prepared against Mr. Knapp, and which have been prepared against others also. Fourth, a reparation for the violation of American rights in the case of Mr. Knapp, who, contrary to promises made directly to our United States minister, has been torn from his family in Bitlis and, regardless of health or convenience, is being hustled out of the country. Fifth, the increase of our naval force in Turkish waters, with the permanent location of a gunboat at Constantinople. It adds: "But it is to be feared that these gentlemen in authority [in Washington] are taking their advice from the wrong quarters, and that they are not sufficiently well informed concerning the nature and history of American missionary and educational work in the Turkish empire, and scarcely appreciate the permanent rights of protection that a half-century of diplomacy and treaty-making have established in behalf of these interests." *The Watchman* (Baptist) is aroused over the inactivity of our State Department at Washington. "There is no use concealing the fact that the protection of American citizens who are missionaries is distinctly unpopular with our political managers. . . . The deliberateness with which the department moves in matters of this kind is explicable and discreditable. . . . There are no votes redressing the wrongs of the missionary."

Zion's Herald, commenting on the exchange of pulpits between Drs. Herrick and Hale, says: "It is to be regretted that the general public infer so much from this incident. For this reason we deplore that the exchange was made. The Congregational church is understood to stand for something positive concerning the person of Christ. Unitarianism, as a church, stands for want of faith or disbelief in the deity of Christ—the most fundamental doctrine of evangelical Christianity." And *The Christian Register* (Unitarian) frankly

admits that "this is by no means the first time that Trinitarian and Unitarian Congregational ministers have exchanged with each other since the separation of these bodies. Such exchanges are destined to become more frequent, especially as neither in the orthodox nor the Unitarian body is there any law forbidding it. It is a matter solely between individual churches and ministers. Nor does action of this kind imply identity of opinion or conviction upon theological issues. It does imply relations of fraternal and professional fellowship, that each regards the other as a minister of the gospel and as worthy to feed his own or his neighbor's flock."

The Evangelist makes most astounding charges respecting the maneuvering now going on within the Presbyterian Church. "Once more, then, we raise the warning cry, 'Down with the machine!' Let no mere machine-made moderators preside over our assemblies. Once more, too, we enter the plea for a return to the old ways of conducting church business in openness, honesty and charity. The domination of a party has bred evil, the determination to keep that party in power by bare majorities, no matter how secured, is working out something so like political corruption as to deceive even the elect. Let us put away the works of darkness and walk as children of light and the day!"

REV. DR. E. K. ALDEN.

A MAN OF PRAYER, CONSECRATION AND CONVICTION.

BY REV. CHARLES H. DANIELS, D. D.

The greatness of a man is the greatness of the purpose which controls him. There is but one supreme purpose, namely, to do the will of God. "What ye not that I must be about my Father's business?" was the keynote of the greatest life of earth. It is written of Enoch that "he walked with God, and was not; for God took him." The same words might be written as the biography and obituary of Rev. Edmund K. Alden, D. D., who passed on Thursday last as by a translation to the homeland after seventy-one years of walking with God. They were years of able, active, prayerful service for Jesus Christ and his kingdom; they were filled with a great missionary purpose. The intense missionary ideal did not lead to a passive condition of the heart nor to a self-centered cultivation of inner graces—peace, joy, calm—but rather to a self-sacrificing, outgoing, constant ministry, whether as pupil and teacher or pastor and secretary. In such a ministry, following him who came to serve and to give his life a ransom for many, Dr. Alden spent twenty-four years in intimate relation to the American Board, seventeen of them as a corresponding secretary. Here the life motive is distinctly traced. In the secretaryship intellectual ability and warm heart devotion, clasping hand in hand, characterized the daily routine of its duties, its plans for developing in the churches the spirit of benevolence and its wider utterances upon the platform and in the pulpit.

Character is a grand word and its lines must be drawn through both the seen and the unseen. The character of a man is brought out by the great thoughts which control him. There were no themes so closely allied to Dr. Alden's life purpose as those of duty, privilege and personal responsibility in the work of foreign missions. With all the sturdiness of his faith, every line of it pointed him to this one thing. He did believe in foreign missions. He saw the world lying in wickedness. For this world Christ had made an atonement suffi-

cient for all its sins and the ministry of reconciliation is committed to men. We shall catch the spirit of this ministry if we can but recall some of those remarkable addresses of Dr. Alden at the annual meetings of the Board. We could wish for no more clarion-like voice to call the churches to a sense of personal responsibility for a lost world than his paper, *The Proclamation of Christ Among all Nations*. "Every individual who receives the Gospel receives it in trust, to be by him communicated to all mankind." No more needed inquiry has been addressed to the churches of late than that of another paper, *Shall We Have a Missionary Revival?* "Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches, which shall be directed mainly to the widespread propagation of the gospel of Christ among the unevangelized nations?" Such a revival meant to him devotion to the mighty truths of man's peril without the gospel, the riches of the atonement provided and the sacred trust of giving the glad tidings. No more thrilling record of prayers and their answers, no more persuasive exhortation to prayer, as our absolute reliance, can be found than in that other paper, *The Place Occupied in Missionary Work by Prayer*. This wonderful discussion is still fresh in its inspiration.

These three addresses, as samples of others, may distinctively suggest phases of the author's character and life purpose. He felt conscious of personal responsibility for the world's redemption. At any cost he accepted the service as offered. It was a sacred trust to be administered with unflinching devotion. It was a trust defined by personal apprehension of God's truth and that became final as a law of action. He had faith in foreign missions as a promoter of revivals. Herein was breadth of vision and profound grasp of truth. Ordinary revivals do not, to his mind, permanently change tendencies to worldliness and ease, "Only a thorough missionary consecration goes down deep enough to upheave the whole soil and make it fruitful unto every good work." The long experience and touch with missionary work made Dr. Alden an expert in the lessons of answered prayer. With such experience even the skeptic would be forced to believe in prayer. To him prayer was a part of his life, a fact well understood by those who knew him the best. Few men living were more familiar than he with the whole history of concerted prayer for missions. He loved to quote that which he loved to practice: "We are responsible not only for all we can do ourselves, but for all we can secure from God."

The life work of a good man must rest upon and grow from a strong, abiding foundation of truth. It was the glory of this life that his calling rested upon God's sure word of promise, "He shall have dominion from sea to sea, and from the river unto the ends of the earth"; and upon Christ's command, "Go ye and disciple all nations." Upon this broad foundation grew a life and work of strong and rugged proportions. His was a faith which could endure testing; his were convictions for which he was willing to stand alone, misunderstood, often blamed. The strongest characters in all history have been those controlled by deep convictions and kindly

charity. In times of greatest trial and intensest debate not one heated reply came from Dr. Alden's lips nor from his pen. The writer of this bears his testimony to one fact, that in a long acquaintance, official and personal, he never heard an unkind word spoken of another from the lips of Dr. Alden. In this he was a remarkable man. It is difficult to say in which particular he excelled, whether in his power of putting a case which he had once understood in its truth and facts, or in his power of not stating his views when he felt that silence was the safest course. We have marveled at his power in the latter case, as we have been persuaded by him in the former. Truth stood clear in his mind and from its logic he did not shrink. The men were few who could plead a case with the precision and power of Dr. Alden. The work of foreign missions is clearer and dearer to us because of his inspiration.

Laying aside his active duties in connection with the American Board two years and a half ago, he returned gladly and easily to the old habits of the pastor in his study, and to his friends he often said, "I am reading my Bible." This was his one book, the whole Bible. He took no privileges with its full inspiration; he desired for it no supplement. With the book of God and with the book of providence, which he delighted to study, he had chart and compass for life's journey of both storm and sunshine. "He walked with God, and was not; for God took him."

THE SURVIVAL OF THE FITTEST.

BY REV. A. H. QUINT, D. D.

No. It is not true. It is a heartless falsehood.

To survive is to outlive. Fittest for what? Fittest to live. To live is to do the work which God has given one to do, with the powers which God has given, and in obedience to him who gave the work and the powers. Life is love. Life is patience. Life is wisdom. Life is faith. Whoso has these has fitness to continue to live. The fittest are those who have the most of these.

They who accomplish best the true object of living as God designed them to live, they who illustrate best the divine power of a pure and noble life, they who spread the sunshine of God where otherwise were darkness and chill, they who comfort and console and strengthen, these are the best fitted to live. They are the ones, who, according to our dim vision, ought to survive. They are the ones, who, according to "the survival of the fittest," will survive.

For fitness in God's true world consists in something higher than the bones of an animal or the muscles of a wild beast. It means mental and spiritual life. If one would limit the phrase which I have quoted to the low grade of the animal, he perverts the words, and his ideas are not high enough to make discussion spiritually profitable. If he conceives of God only as embodied in a ruthless force, marching on through the ages, scattering into destruction on the right hand and on the left all that is weak or needy, he is out of the range of an intelligent fatherhood and a suffering brotherhood.

But does the fittest survive? No. Judged by any actual standard it is impossible to find such a law. The cultivated fruits which skill and patience have learned how to fashion are short-lived. The greater

the refinement of generations the less is the certainty of perpetuity. I do not say that this is inevitable, but I do say that no one can shut his eyes to the fact that this supposed law is utterly absent from what we see in daily life.

We see the student under the Bonnie Brier Bush, just ready by his mental endowments and his spiritual experiences to be a power for good in the world. The author of that story pictured life, when the visible life went out. The author has pictured other characters. Did the fittest for God's work survive? Who has not seen similar instances everywhere? Who has not seen the most promising teachers of Christ's love suddenly taken away, while the ignorant and the profane keep on? Who has not seen some man in society, upright, philanthropic, inspiring, whose influence spread goodness around him, pass from sight, while the profligate and the intemperate survive? The coarse outlives the refined; is it therefore the fittest for this life? The selfish outlasts the generous; is it the fittest? The corrupt outlasts the pure; is it the fittest? The inhuman outlasts the gentle; is it the fittest? The Turk survives his victims; is ferocity the fittest?

I know well enough that somebody will say that I do not take the words as some thinkers usurp them. They are a high-sounding formula which must be limited to mere physical things, and mean toughness, not fitness. Then why not say so, and not pervert language? Even on this ground they are not proven. They would mean only that that survives which is powerful enough to survive. It would be hard to dispute such a tautological saying. But it omits even then the presence and power of an intelligent and loving God who does "not break the bruised reed, nor quench the smoking flax." It excludes tenderness and love and mercy and fatherly care. It forgets a suffering and divine Saviour, a supernatural spirit, a redemptive love. But the words must be taken as they read and sound. Ah me, they are not true. The fittest to adorn and honor life, to fill needful places in loving hearts, to do good in the spirit of Christ—do they survive? Parents whom, in my ministry of these years, I have found suffering unspeakable sorrow, do you admit that those whom you mourned disappeared because of the law of fitness which ruled them out of life? Was the scientific assertion, if anybody had the savageness to use it, anything but a torturing insult? Were you not forced to compare the pure-hearted, the loving, the useful, the good with a multitude of the useless, the unfaithful, the selfish? Did you not wonder at the inscrutable mystery which ended the earthly life of your dear ones who were so well fitted to live? You ran against the darkness which no one can explain. You were driven into the region of faith alone; faith which rises above the machinery of a machine deity into the spiritual grandeur and glory of a spiritual realm. No philosophy sufficed for you. No magnificent conceptions even of the material life of the ages were your comfort. When loving friends send messages to the stricken, these messages are always about the loving Father and his tender heart, about the careful Shepherd of the Psalmist, about the blessed Elder Brother and his cross, and about the heavenly land where the departed walk in eternal joy. Hearts meet hearts in loving touch and the lesson is learned that no the-

ories can stand which in any way ignore the heart. In the calm of the hiding place with God there is a knowledge which disdains the conclusions of a reason that leaves out the essential of life.

Not long ago a life went out from sight. It was a brilliantly gifted life, a sunny, patient, brave, useful life; a life of often self-denial to enable her to help others. In it was recognized the nobility of a yet early but high womanhood. That life was always watchful to make others happy. It was a life of devoted love to parents and brothers and sister. It illustrated the capacity for usefulness of a life hid with Christ in God. When that life went out of the visible was it because of lack of fitness for God's work here? That it was so nobly fitted is what makes the mystery. The mainspring of this life in its relation to others was well found in a favorite extract from some author which was carried out in daily act, which had been copied for a near friend and sent not long before departure. It was read where the casket with all that it stood upon was utterly hidden by the masses of rare and beautiful flowers which lavish friends had bestowed; read as the testimony, still better than these, to her life. I quote the extract in the hope that it may become an inspiration to some similar life:

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you meant to say when they are gone, say before they go. The flowers you meant to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them.

She had such blessedness in her own life, and she gave it richly to others. Can one tell why such a life ends so early here? No. Faith understands that it was God's perfect will.

And yet those thus fitted for the highest living do survive. They merely pass on, and they see the King in her beauty.

HOURS WITH DR. O. W. HOLMES.

BY HERBERT D. WARD.

Montaigne once said that a strong memory is commonly coupled with infirm judgment. No one who has not labored under the disadvantage of a halting memory can appreciate the comfort of this philosophy. Again, the same writer tells us that "few of those who have possessed such extraordinary powers of memory have been men of first-rate talent." Indeed, modern lightning calculators of the stage variety type have well proved Montaigne's position on this subject. Personally, like many a wiser, I have come to depend on note-books in a way that would have made the late President Seelye of Amherst College frown with disapproval. He used to teach his students to glorify the province and the power of memory. But why, when exact knowledge lies within the two covers of a note-book, torture our poor brain-cells, only to resurrect a notion as hazy as it may be erroneous?

In trying to recall my impressions of Dr. Holmes, I well remember several delightful calls upon him in his Beacon Street study of broad view. I remember his driving sixteen miles from Beverly Farms to East

Gloucester the summer before he died. But here again, *was* it the last summer, or that before the last? The note-book is blank on that point. He stayed only an hour and had a wonderful talk about immortality over a cup of tea with my wife. How exasperating not to recall a sentence of it!

I have often wondered whether it would be immoral to hide a stenographer behind a convenient curtain when great experiences are interchanged. I believe a verbatim report of the aged poet's conversation that afternoon would be as immortal as any chapter from his Autocrat. For most of those who knew him think that he was as much inspired by the presence of a congenial soul as he was by the pen, or by the great unknown but loving public. Dr. Holmes could talk better than he could write, which is saying the most one can.

But I do remember another time when we had a phonograph hired for the winter that he took a trip out to our little rented cottage near Boston. It was a cold, bleak day. Two of the poet's most intimate friends came out with him. His enjoyment over the new instrument (which, after Mark Twain, we would say is, at best, a plaything with a college education) was as keen as a schoolboy's. He listened to several "records" with a lively and twinkling interest. Especially was he amused by the phonographic barking and yapping of our little dog, who, though he may die, yet can still bark on.

It was with a slight difficulty that we persuaded the poet himself to talk into the mysterious cone. He was a trifle embarrassed at first and cracked many a joke about the seriousness of saying something that might be repeated aloud every day for a thousand years. What should he say? What would be of sufficient dignity to outwit the criticism of posterity?

"Why not repeat some of your poems?" some one suggested.

"I want to stand up—I can talk 'em on my feet," he said.

So we changed the mouthpiece to a huge paper cone and pointed it, like a six-inch gun, at the Autocrat.

At first his voice was trembling and husky, as if gauging itself for the effort. But soon it grew vigorous, as he repeated:

Ay, tear her tattered ensign down!
Long has it waved on high!

But when he came to the closing lines:

And give her to the God of storms,
The lightning and the gale!

his voice was as strong as it must have been at forty and as enthusiastic as when he wrote the great poem that saved the historic ship from shame.

He ended by repeating the last verse of the Chambered Nautilus. It was a treasure in my life to hear him give with full tone the lines that form the high watermark of his genius, and which will live as long as American literature. When he came to the noble end:

Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea,
there was a loving silence in that room. We looked through tears at him who could not be with us long. And he, as if realizing the reflex meaning of his words, sighed deeply. But with a boylike laugh he quickly broke the spell and said, "Now let me hear myself talk."

This frail cylinder, perhaps the only "record" extant of the voice so many loved to hear, is packed away carefully—

one of the most precious relics in our possession. Some day we may bring it out, and summon his spirit and listen to his words. But it is not he. It is only the mysterious reverberation of the shell which he has outgrown; and we shrink from the experiment, as if it might be almost the profanation of a tender memory.

At another time, perhaps a couple of years later, I had occasion to take a walk with Professor Henry Drummond, while he was in Boston giving his Lowell lectures, I think. Like a typical Scotchman, he started out on a swinging ten-mile tramp. By the time we had reached the Harvard Bridge I began to be thoroughly alarmed as to personal consequences if we kept it up at that gait. I suggested that we turn up Beacon Street and call on Dr. Holmes instead. He took the bait like a trout.

"Dr. Oliver Wendell Holmes!" he exclaimed.

"Of course. There is no other. It's only a short distance." Professor Drummond's sensitive face flushed with anticipation.

"I have always wanted to meet him," he said, "and I never had the chance. Can you introduce me? I shall consider it the best part of my American trip."

So we rang the bell, sent up our cards and were soon ushered into the famous library. Dr. Holmes was standing at the door, straight, elegant and benign, waiting to give us his characteristic welcome. Again I wished for that stenographer to be hidden behind the curtain to take down every breath of wit, reminiscence, of experience, of gentleness, of exquisite sentiment that fell from our friend's lips—all perfect in form and in polish as fresh as an eagle proof from the mint. To listen to him was always a new revelation of his breadth and power and courtesy. In the course of a good many interviews with him I never heard from him one word derogatory even to the most unscrupulous of autograph fiends, or of the most impertinent of lion hunters. Dr. Holmes was a gentleman to the last fiber, and his harshest criticism was offered with a kindness that was winning.

I sat still while the two talked. Each was familiar with the other's best work. The reverence of the younger man and the cordiality of the elder soon passed beyond courteous veneer into reality.

When we had reached the sidewalk after the memorable interview, of which I remember so little, Professor Drummond stopped me and caught my arm. He said with eager enthusiasm: "He is the most wonderful man I ever saw! He is so young—so bright, like a meteor. I have talked with Gladstone and with all the greatest men in England, Europe and Australia, and I can say that Dr. Holmes, as a conversationalist, beats them all."

But at one time, and at one time only, I did take notes of Dr. Holmes's marvelous table talk. Even after an interval of only a few hours the bouquet—that indescribable magic peculiar to himself alone—had passed beyond transcription.

It was at a small dinner where my wife and I were guests. There were seven in all—a sacred number. I am sure my readers will pardon me if I copy word for word the crude notes. They will have a verity which elaboration might mar. The day was Jan. 27, 1893.

"Dr. Holmes came in at exactly 130

Mrs. — drew him up to the fire and toasted his feet. Dr. Holmes seemed a little deaf and short-sighted at first. He complained of the snow having an effect upon his hearing. He began to talk immediately. He asked — and Mrs. W. what part of the year they best liked to write. — answered in the fall. Mrs. W. said in the winter. Dr. Holmes preferred to write in the morning from 9-11.30. He said he was born again every morning and was as fresh as a child for his work. He referred to his way of talking so freely about himself. He called himself an autophile. He said: 'We are all interested in ourselves and love ourselves. We ought to.' He said something about a person's (especially a poet's) composition being a cast from his own mind. It fits him and nobody else. That is the reason poets like their own works. 'Why is it,' he said, 'that my lines ending *the cellar and the well* are better than anything else that describes desolation? Because they are the only ones that recognize that the last things left are holes in the ground. They are eternal landmarks of desolation.' He turned to us and asked if any of us were Episcopalians. Miss — said she was. 'I have nothing agin ye,' he flashed, laughing, 'it is the church of Dives.'

"He said a great deal about Phillips Brooks. 'I miss him. He was far above me in my little world.' He thought Aldrich and Stedman were the most important poets we had left. He said that when he went into a church and took up a hymn-book he always put his hand over the author's name while reading the hymn. He could invariably place Watts, Wesley or Doddridge. The modern hymn writers were too self-conscious—given up to style, rhetoric—their minds were on their earrings. The old fellows had the deep, true religious feeling. He said he never could mistake a modern or ancient hymn writer. He always thought when his life work got to senility he would begin and write some good hymns.

"He talked a while about Dr. S. F. Smith, his classmate. 'Smith would live,' he said, 'on that one poem of his, when all the rest of us were forgotten. Smith never knew how he did it, but no academics could improve on that hymn. It comprehended the whole thing. What a stroke of genius *My country, rather than Our country!* It made it a personal affair. *Thy groves and templed hills!* A fine line! But I could not understand the *that*, in *Like that above*. I once asked Smith, who said he meant like that rapture above.' After a further and warm eulogy he ended in a playful way: 'I have always been class poet, and here this fellow comes up and thrusts me out with a dig in the ribs.'

"He always suspected a little the tenderness of old age. Life bruised old age like an apple until it got tender. Then the tears came easily. He was speaking about crying over Barrie's Window in Thrums. He turned around to Mrs. W. and said, 'You have made me cry a great many times.' 'I am sorry,' was the answer. Waving the chance for a repartee, he laughed and said under his breath, 'I hate to go above you.' He left the general impression of extreme vitality of ideas and originality of statement. His alertness was remarkable. He said he could not be a student because he got saturated with a book so soon that his mind capered off.' Thus ends the hurried record.

When above eighty years of age Emanuel Swedenborg wrote to a friend about his youth: "From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but that those only receive it who practice that love." This describes the life and faith of Dr. Holmes, who was a man of God without always knowing it.

Would that the loved Autocrat had had his Boswell or his Eckermann! I am sure that such table talk would be given to the world as it has not heard or read since the days of Johnson or Goethe. We have awaited impatiently the biography of Dr. Holmes, just issued, hoping that it may contain much of that wonderful power which used to astonish and electrify those who came in contact with our dear poet.

THE KUMIAI CHURCHES OF JAPAN, AND THE DOSHISHA.

BY REV. J. H. PETTER.

Another annual meeting of the *Kumiai* churches has just passed into history. It was held at Kyoto and was preceded by a day's devotional services at Uji, a suburb of Kyoto and a far-famed tea-growing town. This preliminary meeting much resembled in spirit and tone the now historical Nara Conference, held last October. No formal action of any sort emanated from this as from the Nara gathering, but the pastors and evangelists drew nearer together and closer to God in a quiet, spiritual fellowship.

The *Sokuwai* proper was attended by some sixty voting delegates, representing probably forty-five churches. After a contest extending over several years, the weaker churches have finally secured a signal victory, which marks a noteworthy advance in the history of the denomination. Up to the present year only independent churches have been allowed a voting membership in the annual meeting. This year by an overwhelming majority the rule was changed. Henceforth, dependent churches are entitled to one vote each, and independent churches to two each.

Independence has been considered the special glory and principle of the *Kumiai* body. To keep this prominent before the minds of all, the money qualification has been rigorously enforced at annual meetings. But now the independence of the Home Missionary Society, which began in January of the present year, emphasizes the principle in so public a manner that it is felt possible to relax a little when the Japanese are by themselves. Hence the change which pleases all except a few of the stalwarts, whose single watchword is complete independence.

Reports from the churches were discouraging so far as figures go. Only 266 baptisms were reported, and there is said to be a net loss of over 1,100. The exact figures are not available as I write. It should be remembered, however, that some of the churches have purposely revised their rolls and thrown out many useless, or worse than useless, names. Also that the Okayama Orphan Asylum Christians and some others have withdrawn nominally from the denomination and become Independents in the Western sense of that word. It is also highly probable that some churches failed to send in any report. Beyond this it should be added that the money-making fever burns in the veins of Christian as well as non-Christian Japan, and leaves few channels through which the fires of the Spirit may burn their course. But all feel that brighter days are ahead.

Reference was made to the report of the deputation. The excellence of its spirit and conclusions was gratefully recognized. It was

felt, however, that the reference to the Doshisha contained therein involved the good name of the whole *Kumiai* body to such an extent that an investigating committee was called for to mediate between the missionaries (Board) and the Doshisha, and offer counsel to either or both parties as might seem necessary. The committee carefully selected consists of three pastors, Rev. Messrs. Osada, Koki and Miyaki, and two laymen, Messrs. Yokota of Kobe and Saibara of Osaka, the latter a lawyer.

The trustees of the Doshisha are greatly exercised over the report of the deputation. They feel deeply grieved, not to use too strong an expression, over the charge of having compromised, or being in danger of compromising, their Christian principles. They are now in session and will shortly speak for themselves.

It is a critical time in the history of the school. The trustees are greatly embarrassed. They feel under a cloud, so far as their American constituency is concerned, and they are by no means sure of a Japanese backing if they formally break from the mission. They face a large deficit for the coming year and the possible estrangement of many old friends. They assert boldly their unchanged attitude towards Christianity, and declare that all implications to the contrary, by whomever made, do them grave injustice. I am not at liberty to write fully on the subject, but I may add this much—a clear distinction ought to be drawn in every one's mind between the personal religious convictions of individual trustees and their corporate ideas as to what is befitting a Christian school. There is an honest difference of opinion between the Japanese trustees and teachers and their associate American friends as to the best manner of conducting a Christian school of high intellectual grade. There is a grave difference of opinion on the moral, not legal, bearing of the property question.

Whatever may be thought of the conclusions reached by the deputation it cannot be forgotten that these were the outcome of a wide variety of testimony and that some of the Doshisha's severest critics were Japanese. Also, I regret to add, it is not so much the decision itself as the publication of it that gives offense. It may be stated in this connection that the farewell letter of the deputation to the *Kumiai* churches, left with the Japanese early in December, was not published in Japan until this was made necessary by the arrival of American papers containing the translation of the same, and then the paper that published it added an elaborate article reviewing the history of the property question and throwing the blame for any misunderstanding thereon upon the missionaries. It is not my province to discuss the missionary or any other part of the matter, but simply to state facts known to the general public in Japan as they occur.

It is evident, however, that a school like the Doshisha can do nothing in a corner, that she must expect open criticism and must be ready to face it. I believe this to be the best thing for her, hard as it may be at times, and that a final and mutually satisfactory conclusion will be hastened by this unpleasant publicity. Even if that decision be not the first choice of many, it will be the second choice of all, and for that reason generally acceptable.

As for the work at large, more prayer and patience and persistent effort seem required before the larger blessing comes for which all wait and labor. The news of the lifting of the Board's debt brings great joy to every worker's heart. We at the front feel like bowing low in grateful appreciation to each one who helped make such cheering news a possibility. With this paucity of praise go the statement of conviction and the petition of devotion. Debts have no right to live. Let there never be another in the experience of the Board.

Okayama, Japan, April 7.

The Home

HYMN.

[Written for the meeting of the Woman's Home Missionary Association in Worcester, April 29, by Harriet Prescott Spofford.]

Lean from thy inner heaven, O Lord,
And let the holiness
That lives in thy unspoken word
Our beings bless.

Thou who art life, above us bow
From thy supernal shore,
Into our waiting spirits now
Thy fullness pour!

Thou who art love, let one swift sense
Of joy receive the spark
That kindles with thy immanence
The void, the dark!

Be all about us with the force
That warms, that stirs,
Send us forth thrilling from the source,
Thy messengers!

FATHER AND SON.

BY MRS. J. G. FRASER.

Somebody has said that what a mother has not done for her son in the way of molding his character before he is fifteen she can never do. There is much truth in this statement, but the case is quite different with the father. His season of greatest opportunity is when his son is between twelve and twenty.

With the first dawnings of manhood in the breast of a boy springs up a need, and usually a desire, for the close companionship of a man, and that man should be his father. Too often, however, it is the mother who arranges how and where his time shall be spent, who superintends his studies if they are superintended at all, and who purchases all his clothing; and the mother who selects clothes for a lad after he is eleven years old finds it a trying ordeal to both, as the boy begins to have an idea that women do not know what garments are suitable for a young man of his advanced years! Quite often, too, he is correct.

Even if the mother's taste and judgment are the better, still the older the boy grows the more difficult the matter becomes. More or less friction arises which is supposed to indicate the depravity of the boy, while in fact it may be an unconscious protest against having his mother do for him what is more naturally the duty of his father. If the latter takes him into a clothing store to select a suit of clothes it is an occasion of pleasure to the boy, for he is satisfied with the masculine judgment in selecting. This may seem a trifling matter but it is one of the many opportunities for the father and son to keep in touch.

It is during these years that the father should give some careful training in the principles of finance, to the end that his son may not grow up to swell the ranks of the multitudes who yield to the passion for spending more money than they possess, and who go through life hopelessly involved if, indeed, crime does not result. The father may judiciously take the boy into his confidence in regard to the family finances, and in this way teach him the importance of careful expenditure. This training may be supplemented from time to time by arranging that the boy shall render some service to his father or somebody outside the family, for which he shall receive compensation. This will help to teach the

value of money and encourage a spirit of manliness and self-reliance.

The fact that his father takes the lead in planning for the boy need not make the impression of lack of ability on the part of his mother, but rather that it is the natural thing. The mother should have a share in all the family conferences, but it is unjust that she should be expected to carry the entire responsibility. However faithful and capable a mother may be she cannot successfully carry alone the cares and responsibilities connected with the training of a boy during the most difficult period of youth, when the father should more properly assume the heavier part.

Once when a mother was pleading with her husband to help plan for their son he replied, "O, Mary, you are doing all right; when I see any need for it I will take a hand." So she did the best she could alone with a heavy heart, and when the need of the father's help was apparent it was too late; the opportunity was gone.

Evenings and Sundays usually furnish the most favorable opportunity for cultivating this most important companionship. But, alas, long, quiet evenings and Sundays reserved for the family circle alone are mostly things of the past. Socials, religious meetings, clubs, concerts, drills, parties and other things take both father and son away from home most of the evenings. If they went to the same places it would not be quite so unfortunate, but usually they do not. Evenings at home are the best time for the father to acquaint himself with his boy's studies, his natural tastes, his habits of thought and his companions. No business interests, no social demands, no committee meetings, no sermon preparation or any literary work are as important as these evenings with the boy.

It is a serious question whether any man who has a son in his teens has a right to engage in any business or fill any position which necessitates his absence from home a larger part of the time, especially Sundays, unless support for the family cannot be secured in any other way. Duty does not call in opposite directions, and the interests of the kingdom will be promoted quite as successfully in the end if the fathers of young sons decline to engage in any business, or any philanthropic or religious work, which separates them from the home circle the larger part of the time. The boy has a right to claim this help from his father in his own behalf, and society has a right to expect that every father will extend the helping hand to his son as he steps from boyhood into manhood for the sake of what that manhood may mean to the world.

WHISTLING.

BY REV. L. W. SNEATH.

Why should not the art of whistling be utilized in the development of moral character? There is here an uncultivated field, which, if used, would bear good fruitage. There is no valid reason why the habit should be suppressed. On the other hand, there are good reasons why it should be cultivated in proper ways. It has been termed a "homely" art, but it has been clearly demonstrated that by practice really classical music can be whistled with great accuracy and with a peculiar charm for the listener.

The habit of whistling is due to various motives. We are all conscious of the familiar experience of whistling to sustain courage or to drive away fear. Dryden writes in *Amphytrion* of

Whistling to keep myself from being afraid.

He also refers to that other experience of which some of us may have had a taste in times past:

He trudged along, unknowing what he sought,
And whistled, as he went, for want of thought.

Whistling has often proven the means of making manifest a spirit of good feeling and contentment, and so Wilbye, in the poem *Madrigal*, speaks of contentment turning

The homely whistle to sweet music's strain.

It has ever proved a source of entertainment to individuals, and in recent years "whistling soloists" have appeared upon the platform in public entertainments.

In former years whistling, like many other methods of music-making, was regarded as improper, if not profane, by the pious folk, and under no circumstances to be indulged in upon Sunday. More than once in boyhood days my good grandmother chided me for whistling on the Lord's Day. Moore satirically refers to this notion in his *Sunday Ethics*:

For, bless the gude mon, gin he had his own way,
He'd na let a cat on the Sabbath say "mew,"
Nae birdie maun whistle, nae lambe maun play,
An' Phœbus himsel' could na travel that day,
As he'd find a new Joshua in Andie Agnew.

Today, when the sound of the piano, the horn and violin are heard in the homes of many on Sunday, the opposition to the familiar habit of whistling may also be said to have passed away. And now the question as to its proper use becomes the one of real ethical import. It is one of the earliest ambitions of childhood to learn to whistle. At the present time the majority of young whistlers, unrestrained, seize upon the popular "airs" of the opera and the ordinary theater. Through the street piano, band or various other agencies they soon come to know these tunes, and not infrequently whole households, parents and children, are found singing or whistling "Bowery" selections when hymns or sacred songs would prove more elevating, inspiring and helpful. It is also to be remembered that whistling may prove a source of blessing to others than the whistler himself. The sleepless watcher of the night is often cheered by the passing whistler. Many despondent hearts take new courage from the cheery disposition of a whistling boy or man.

If any moral and spiritual effects are to result from the art of whistling, parents must be interested in whistling boys. When the son returns from school whistling an ordinary street "air," it will be the mother's privilege to suggest how much more proper for him and how much more delightful for her if he would whistle *Scatter Smiles* and *Sunshine* or *Onward, Christian Soldiers*. Classical instrumental selections may also be suggested, which will at least produce a healthy effect upon the boy's taste if not to any appreciable extent upon his morals. I have noticed after wedding ceremonies that boys quite readily whistle the wedding marches. In like manner superintendents of Junior Endeavor Societies, secretaries of Junior work in the Young Men's Christian Association and the leaders of all boys' organizations can be helpful in making what is generally regarded a homely and useless art one of great significance in

the development of character. Let us cultivate moral whistling and whistlers.

LOVE THYSELF LAST.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently, these faithful friends shall love thee,
Keep thou thy watch o'er others, and endure.

Love thyself last; and O, such joy shall thrill thee
As never yet such selfish souls was given!
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,
This is the Christ religion which men need.

—British Weekly.

FRESH AIR STUDIES.

THE PASSING OF THE BIRDS.

BY HOWARD E. PARKHURST.

The crest of the great migration wave in spring reaches the latitude of southern New York about the first of May and the middle of New England about a week later. With minor differences from year to year, there is remarkable uniformity in the great avian tides of spring and fall.

This periodical transit of millions of tiny creatures is a marvelous occurrence. Had we adequate vision, what strange clouds, large and small, could we see every night during these few weeks! These clouds are not of mist but of feathers, rolling up from the savannas of the Southern States, the isthmus of Central America, the West India islands and the broad plains and forests of Brazil. They sail swiftly in the windless air, and, like veritable clouds, when they reach our colder climate are precipitated in lively drops of color and clear notes of song upon woods and fields. Then, after a brief stay, they may be seen evaporating and scudding on to northern New England, Canada, and far up into Arctic regions, a few fiery-hearted atomies of hummingbirds finding a summer home in distant Alaska. There is nothing in bird life more wonderful than the stupendous passage of this delicate host, in its trackless journey of thousands of miles over all the continents of the world, with the unerring instinct of infallible nature.

To the bird student the importance of the spring migration is partly because the specimens are now in their finest plumage and are doubly conspicuous from absence of foliage on the trees. The various species are also in greater abundance than when they are dispersed in pairs. But its chief importance is in the fact that it gives almost the only opportunity of studying the numerous species that summer in more northern latitudes, the fall migration, for several reasons, being very unsatisfactory. Thus it is only for a comparatively short period that we can enjoy the fox sparrow, the brilliant-voiced, ruby crowned kinglet, some of the finest warblers, and a few of the flycatchers vireos, finches and thrushes.

The various families show distinctive

tastes in their summer resorts and little fellow-feeling. But on the long journey, like sensible travelers, they sink many of their differences and are quite companionable, so that the same "cloud" sometimes contains several species. The most favorable places to look for a flock of migrants are where there is a thin sprinkling of trees and shrubbery, and especially near water, where vegetation is most forward and insects abundant. As the observer sees in a familiar haunt the same species regularly passing year by year, the interesting but apparently insoluble question arises whether they have favorite halting places on the way, so that we are at all likely to see identical specimens on successive trips. Some slight facts confirm this notion, and their other strong local attachments justify the idea.

Of the immense variety, including our own summer residents and mere migrants now pouring in upon us, one can do little more than mention the prominent groups. One of the largest and most distinctive groups is that of the "warblers"—delicate and brightly colored, the most showy group we have. About twenty-five species pass our way every spring. Comparisons are invidious, and yet I think the Blackburnian, black-throated, green-hooded, magnolia and Canada warblers hold our easy pre-eminence. Despite their name the "warblers" are more attractive to the eye than to the ear, as the song of most of them is quite unpretentious.

A small, graceful, greenly-colored group are the vireos, all of them delightful singers and very distinctive in song. Among thinly scattered trees, especially on a highway, one often hears in summer a prolonged and ecstatic strain of true feminine volubility and ardor—the warbling vireo; while in deeper woods, and later in the summer than almost any other bird, sounds the shorter but richer chant of the red-eyed vireo, often marred with a touch of petulance. The finch family, the largest in the world, gives us as many representatives as the warbler group. On the average they are larger and not so brilliant in color, though a few are extremely beautiful, while we count among them several notable singers, including the purple finch, American and English goldfinches and the rose-breasted grosbeak, in every way beautiful.

Nor must we omit to mention the effervescent wren, the meadow lark in open fields, with his strong, clear call, the various swallows that express in motion what is denied in voice, the gorgeous scarlet tanager—too handsome to be vigorous, the olive vested pewee, that long summer sigh among the trees, the cuckoo, so slender, feminine and shadowy, and, with his sprightly martial strain, the masculine oriole. This is a most imperfect list of worthies culled from many groups, each giving its distinctive pleasure and satisfying a special mood.

But in the roll of honor let us place first the thrush family with its versatile membership, in which the demoralized catbird plays the prodigal son, and where we find our most constant friend, old robin, and that southern genius, the mockingbird. Unique among our songsters, however, are our typical thrushes, of which the wood thrush, with his short but golden phrase, is the most familiar, and, as the gem of all the galaxy, the inimitable hermit thrush. Let no one be charged with extravagance in his wildest praise of this beautiful creature, for

it seems the acme of bird-life. Form and bearing, song and plumage are in matchless accord. If any species have a soul 'tis this. Among its kind it is the queen of hearts, separated from all others by the invisible barrier of its own grace, and while its personality lifts the observer into the highest region of nature's refinement, its serene and soulful melody, floating on the air at the hush of nightfall, makes the peace of nature vocal, and fills the listener with the sanctity of song.

HENRY CLAY.

BY JEANNETTE A. GRANT.

A soul braver, stronger, more beautiful and more melodious than language could express.—Rev. C. M. Butler, Chaplain U. S. Senate.

Henry Clay was born in Virginia, April 12, 1777. His father was Rev. John Clay, a Baptist minister possessed of admirable qualities as a man and preacher. He died when his famous son was only four years old, leaving his noble wife with a large family and little means. From his mother Henry inherited his patriotism and from both parents energy and loftiness of purpose. The boy's schooling was the best his mother could give him, but far from satisfactory to his ambition. A little log schoolhouse and a drinking schoolmaster would seem decidedly uninviting to the lads of today, and so would the hard work after school hours which young Clay was obliged to do to help his mother provide food for the family. But the "mill-boy of the Slashes," as the neighbors called him when he rode one of the farm horses to mill, a bag of corn behind him, was learning many things which afterward made him the people's idol.

When he was fourteen his stepfather, Captain Watkins, a man of some influence, found him a place as clerk and errand boy in a store in Richmond, but, seeing how eagerly Henry improved every opportunity to learn, succeeded in getting him a position as clerk in the office of the Court of Chancery. This was a fine opening and the awkward and poorly dressed youth of fifteen made good progress during the next four years, going far ahead of the city youths who had been amused at his first appearance among them.

Young Clay's good penmanship recommended him to the scholarly Chancellor Wythe and, in doing his copying, he was brought into intimate relations which were a great benefit to an ambitious young man. From the venerable and philanthropic chancellor the future "Great Pacificator" imbibed strong objections to slavery and by him he was advised, after four years of copying and companionship, to study law. So faithfully had the boy always improved his time that at the end of a year he was admitted to the bar of Virginia.

Although a social favorite in his native State the young lawyer decided to begin his professional life in Kentucky, whither his mother and her family had already removed. This was in the year 1797 and Kentucky had been a State for only five years. In Lexington, the new State's capital, containing then but fifty houses, "Kentucky's favorite son," as he was called in after years, took up his abode. The state of society was such as to make lawyers a very necessary element, and most flattering success came to the almost penniless young stranger whose charming manners were as much appreciated as his legal prowess. In a year and a half he was married to Lucretia Hart,

daughter of one of the foremost men in the State. At the end of ten years Henry Clay was in circumstances to serve that public which, for the remainder of his long life, found so many tasks for him to do—tasks to which he freely gave his time and talents and loving interest to the very last.

Henry Clay's first public act was a noble attempt with voice and pen to deliver his adopted State from the curse of slavery. But the time was not ripe for such measures and success was a long way ahead. When he was about thirty years old, in 1806, Kentucky sent him to fill a place in the United States Senate, made vacant by the resignation of one of her senators. At Washington he was cordially received by President Jefferson, whose disciple he had long been. A heavy surplus in the national treasury was troubling the President who, in his message of that year, suggested applying the money to internal improvement so greatly needed throughout our undeveloped country. For this measure Clay worked diligently, desiring to see his beloved country assume a dignified position among the great nations of the earth.

In 1811, as Speaker of the House of Representatives, Clay strove with all his marvelous eloquence to stir up the people to proper action concerning the indignities offered us by Great Britain, so that to him the country owed the benefits which followed the War of 1812. In 1814 he was at Ghent with four other commissioners, appointed by President Madison, effecting a treaty of peace with Great Britain.

The grandest feature of Clay's eloquence was his power to avert disaster, to pour oil upon the raging sea of political contention and reconcile, at least temporarily, those who were ready to sacrifice everything but their own opinions. The Missouri Compromise of 1821 was a superb example of his wonderful ability to win men. From that time till within a few years of his death, a period of twenty-six years, Henry Clay was a candidate for what is considered the highest honor the people of the United States have to bestow. But his friends were strangely helpless and his enemies strangely powerful in this matter, and his failure to receive the more than merited reward for his ceaseless service of his country adds a pathetic halo to his memory.

In 1824 Mr. Clay brought forward his famous "American System" for the protection of home manufactures and industries. In 1833, to avert civil war, he sacrificed his own opinions and by tireless exertion succeeded in effecting a tariff compromise which, for a season, reconciled the South and North. Slavery still continued to menace the Union that he loved and in 1850, an old man of seventy-three, broken in health, he made a speech which lasted two days and resulted in the Compromise of 1850, or what is called the Omnibus Bill.

It is a fashion of the day to concern ourselves only with the present, but no citizen of our noble Republic should ignore its past. The speeches of Henry Clay throw much light on subjects that are agitated at the present hour. His was a model public life. He loved honors and the people's approval, but he refused to accept them at the sacrifice of his principles. His own words strike the keynote of his character: "I would rather be right than be President."

Great occasions do not make heroes or cowards they simply unveil them to the eyes of

men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

THE YOUNG PEOPLE'S "HUSTLING" MINISTER.

A CONVERSATION RECENTLY OVERHEARD IN A CITY HOTEL PARLOR.

First Speaker: I see you have lost Dr. Blank from your church. What was the matter? I thought he was a first-class man, and he isn't very old. Isn't broken down, is he?

Second Speaker: O no, he's all right. Most of us older ones think, we know, there never was a better or more eloquent man in our pulpit. But the young people's society in our church cuts a great figure, you know, and they thought the Doctor wasn't quite up to date. They said they had no fault to find with his preaching, and they admit a better man never breathed, but they said he wasn't—well, I hate the word, but this is exactly what one of them said—enough of a hustler for them, so he had to go.

First Speaker: What sort of a man have you got now?

Second Speaker: O, a young fellow, his preaching is a little thin, but he hustles, so I suppose it's all right. The joke of it was that we old folks had to get together \$2,000 before they could call the new man. We said, "Now you've frozen out our minister, why you can get a minister to suit yourselves, and we'll stand back and see what sort of work you make of it." But when they found he wouldn't come till he had \$2,000 of his salary in hand, they went ahead trying to make it up among themselves, and, bless you! they couldn't raise more than a hundred and something dollars. We had to put our hands in our pockets and help them out, and we didn't do it with any too good a grace. Whether it is a part of that ridiculous pampering and spoiling of our children that foreigners accuse us of or not, I can't say. But it does seem to me perfectly absurd that we should let a posse of young folks, who really contribute almost nothing to the support of the minister, run the whole business.

First Speaker: Glad to get the young folks to come in on any terms, I suppose—got to, if you have any old folks twenty years or so from now.

Second Speaker: Well, there is something in that, and I don't want to undervalue their enthusiasm. But when Mr. D., the head and front of them all, gets up in the church meeting and tells us graybeards that they have made up their minds that things must be thus and so, and we know that all he contributes to the church fund is just eighty-four cents a month for his sitting, why, it comes a trifle hard. I don't know how we can get it into those young folks' heads that the ones who pay the bills have a little right to be considered. But we're in the back seats now, and likely to stay there for the present. You talk with the twenty or thirty leading men of our church and you'll find that they feel just as I do, but they keep as quiet as they can. They say if we had brought up our children a little better they might be more modest now. In the meantime it may be up hill or it may be down, I don't think the young folks care much, but our church is hustling.

Blessed are they among mortals who are never weary of their own company.

Closet and Altar

What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.

It is little we can bring to pass, but our will and desire may be large. Nay, they may grow until they lose themselves in the infinite abyss of God. Not that we ought to think within ourselves that we wish to be this or that, like such a saint or angel, for we ought to be much more than we can conceive or fathom; wherefore, our part is to give ourselves over to God, being wholly his. And if ye cannot be entirely his as ye fain would be, be as much his as ye may attain unto; but whatever ye be, be that truly and entirely; and what ye cannot be, that be contented not to be, in a sincere spirit of resignation, for God's sake and in him. So shall you peradventure possess more of God in lacking than in having.

—John Tauler.

O all-embracing mercy,
O ever-open door!
What should I do without thee,
When heart and eyes run o'er?
When all things seem against me,
To drive me to despair,
I know one gate is open,
One ear will hear my prayer.

—Oswald Allen.

In various places and on many occasions does Jesus pledge us to meet him in this life—at the cross, in the sacrament, in the crises of joy and sorrow—and now once again he appoints us a meeting place. It is the Valley of the Shadow, where, in the quietness and seclusion as in a lover's glade, he will expect us one day. Is there any spot on earth so common or so wild that it has not been transformed by love? Are there any places in our thought so beautiful as those where we kept tryst with those that were dearer than life? So Jesus . . . put a fair face on death, so that it becometh but his dark disguise as he returneth to receive us home.—John Watson.

Our highest blessedness is that we have immortal needs—needs which require eternity for their fulfillment. Eternally we shall need to be taken deeper into the unfathomable heart of God that we may learn to love as he loves. Eternally we shall need to pray the lofty prayer of Christ, "Thy will be done."—Lucy Larcom.

Bring your mind to God; bring it to him daily and hourly, and daily and hourly he will fill it with its true treasure.—George Bowen.

© Father of all mercies, we, thy servants, lift up our praises and supplications at thy footstool. Thou knowest our hearts and our needs. Grant us such blessings as we stand in need of. If our burden be a heart of unbelief, lift on us the light of thy truth and scatter our doubts. If we are weary and heavy-laden, give us the rest of the covenant of grace. If we have a name to live, while we are dead, send us an unction from the holy One. If we are panting after the follies of the earth, and laying up treasures here, show us the vanity of this world's possessions and enjoyments and put a new song into our mouths, even praise to our God. While we live may we live unto thee, and when thou callest us hence may death be gain unto us. Amen.

MY MOTHER'S PORTRAIT.

You ask for her dear picture, that my hand
Has not the skill to draw. A patient face
Where pain and care and sorrow left their
trace;
Hair that is smoothed above the brow, a band
Of shining silver—angels in the land
Of peace have such an aureole to grace
Their foreheads; lips where one would place
Only pure kisses; eyes that have command,
Entreaty, love, mirth, pathos, rarely blent
In their kind glances. Nay I cannot paint
Her portrait, for the soul that is so sweet
Soars too far heavenward, as though 'twere
lent
Only in part to earth. Picture a saint
And you will have her likeness then com-
plete.

—James Berry Bensel.

A NEW STORY OF AN OLD SONG.

The first time that the tender lyric, Home, Sweet Home, was sung in public was when an Indian, brooding over the death of his beloved squaw and papoose, committed suicide on the spot where they were buried. It was a time when the boundary lines between Georgia and Tennessee were in dispute, and the half-breeds were constantly making trouble. In order to harmonize contending factions our Government established a trading post there. John Howard Payne appeared on the scene, and on suspicion of inciting the Indians to insubordination was arrested and carried to the council house. With others he witnessed the burial of the heart-broken Indian and began softly singing to himself the song which has since echoed through every land on earth. The sequel is told by the Atlanta Constitution in these words:

General Bishop, who had kept a close scrutiny on his actions, heard the song and called Payne to him.

"Young man," said the stern old Indian fighter, "where did you learn that song?"

"I wrote that song myself," replied Payne.

"And where did you get the tune?"

"I composed that, also."

"Would you let me have a copy of it?"

"Certainly I will."

"Well, a man who can sing and write like that is no incendiary. Appearances may be against you, but I am going to set you free. I shall write out your discharge immediately and a pass to you anywhere you choose through the nation."

Payne had been housed at the home of a family living near by, and on his return there he exhibited his pass and related the circumstances. That was the first time that Home, Sweet Home, had ever been sung in public.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

39. NUMERICAL.

A wee 1-2-3-4 who stays on our floor
Keeps us always wrought up with vague fears.
O, the 5-6-7-8's that would crush older pates
He has had in his life of five years!
Now 6-7-8 the blows he has had on his nose
Should have made it quite flat, you'd suppose,
But fie, such 2-3-4's! he will not even pause
When he's stumped all his poor little toes.
All will be quiet, when young 6-7-8-9-10
Wakes the house up to a sudden wild fright—
There, he's fallen off the front gate,
A bruised and begrimed little wight,
1-2-3-4-5-6-7-8-9-10 at his fix,
But—he'll do it again before night.

MABEL P.

40. PROVERBS.

The following contains all the words of eight familiar proverbs. See if you can reconstruct them.

Turn your coat according to the tide, and you will wish too late to mend your way.
The cloth deserves a good time; where there's

haste send a cut alone, if not a thing more.
Go! let no man wait for another one, it is never well enough done if there's less speed.

E. S. M.

41. ENIGMA.

A word I took; it made no sound—
The reason why you soon will guess,
But when I'd cut off half I found
The word itself contained no less.
I tried again; though less I left,
I took no more than half away,
When lo! to pay me for my theft,
The word had gone—and gone for aye.

E. E. O.

42. HIDDEN SHELL-FISH.

HOW MANY AND WHAT?

My Dearest Polly: I must write you a line about the boat race and the tennis game, for I know how eager you will be to hear about them. Was not Harry's call opportune? He came just in time to go with us. We rowed to the course in our own boat and our boys terrified us, for they were so excited at the race I thought they would upset us. To our great delight, Charlie won. He was beaten last year, you know, so he was on his mettle and rowed with great animus, clearing the stake boat splendidly and coming in amid tremendous acclamations. The prize was a beautiful white bowl with a pinkish rim, perfectly lovely in shape and color. Joe was very much crushed at his defeat and looked as solemn as if he had been reading a Greek lexicon. But Charlie, on the contrary, was hilarious, as he had reason to be. Then we went to see the tennis match between Harry B. and Teresa. He made us laugh, for he gives the queerest little jump when he "lobs." Teresa beat him, however, so we were joyful.

You will be here next week yourself, so I only write this little line and shall count the days until you come.

Your devoted DOLLY.

ANSWERS.

36. 1. Henry M. Stanley. 2. Noah Webster. 3. Beau Brummel. 4. Thomas Hood. 5. George Francis Train. 6. Elizabeth Barrett Browning. 7. David Livingstone. 8. Henry Ward Beecher. 9. Thomas A. Edison. 10. Harriet Beecher Stowe. 11. Alfred Tennyson. 12. Horace Greeley. 13. Phillips Brooks. 14. Lucy Stone. 15. Jennie Lind. 16. Dwight L. Moody. 17. A. D. T. Whitney. 18. Wendell Phillips. 19. Patrick Henry. 20. Neal Dow. 21. Charles Lamb. 22. Jay Gould. 23. Benjamin Franklin. 24. Chauncey M. Depew. 25. Charles Sumner. 26. William Wordsworth.
37. 1. Sun-stone. 2. Moon-stone. 3. Star-stone. 4. Hearth-stone. 5. Thunder-stone. 6. Door-stone. 7. Black-stone. 8. Fire-stone. 9. Smoke-stone. 10. Pipe-stone. 11. Blue-stone. 12. Sand-stone. 13. Lime-stone. 14. Soap-stone. 15. Eye-stone. 16. Tomb-stone. 17. Hall-stone. 18. Gold-stone. 19. Ear-stone. 20. Step-stone. 21. Brim-stone. 22. Air-stone. 23. Foot-stone. 24. Mile-stone. 25. Shen-stone. 26. Head-stone. 27. Hair-stone. 28. Cap-stone. 29. Ink-stone. 30. Mill-stone. 31. Oil-stone. 32. Curb-stone. 33. Key-stone. 34. Holy-stone. 35.

Eddy-stone (Lighthouse). 36. Cobble-stone. 37. Satin-stone. 38. Bond-stone. 39. Needle-stone. 40. Blood-stone. 41. Arrow-stone. 42. Grind-stone. 43. Iron-stone. 44. Hammer-stone. 45. Blarney-stone. 46. Load-stone. 47. Lap-stone. 48. Flag-stone.

38. 1. Dry-den. 2. Hood. 3. Burns. 4. Abbott. 5. Young. 6. Lowell. 7. Long-fellow. 8. Goldsmith. 9. Cur-tis. 10. Browning. 11. Swift. 12. Lamb. 13. Mother-well. 14. Black. 15. Marvel. 16. Cooper. 17. Gray.

The search for titles of Longfellow's poems, as required of solvers of No. 34, was entered into with much enthusiasm by a list many readers, of whom about thirty gave lists containing 50 titles. Several claimed 51 or more names, but in all cases careful revision has reduced the number to 50 or less. Several such titles as The Grave, of which only Grave is given in the puzzle, have been thrown out; but Woods in Winter has been allowed, as it has been evident to nearly every solver that, through some slip, the prepositions were transposed in the words "in the woods of winter." The 50 titles that seem to be unquestionably correct include the 48 given by the author of the puzzle, with the addition of Fire, and Song. The list selected from the tying ones as the neatest and best arranged is that of Eunice Coffin Preble, 353 Hammond Street, Bangor, Me., to whom the prize book has been sent.

Solutions given to other Tangles of April 9 were: Mrs. C. M. Goddard, Newton Center, Mass., 33; Marion G. Aldrich, Concord, N. H., 33; Carolyn P. Boardman, New Britain, Ct., 33, 35; Elizabeth S. Hill, W. Groton, Mass., 33, 35; Mrs. M. A. Harrington, Webster, Mass., 33, 35; B. J. Stone, Shelburne, Mass., 33, 35; Harriet Tucker, Weymouth, Mass., 33, 35; H. H. Sherbrooke, Que., 33; Margaret Hosmer, Worcester, Mass., 33.

Serve him in daily work and earnest living,
And faith shall lift thee to his sunlit heights,
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.
—Sarah Doudney.

To Cook Before
An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

That's why they all use Cleveland's Baking Powder. It never fails.

She kneads it; you need it too—

"Duluth
Imperial"
Flour.

It answers every need and makes
"better bread and more of it"—
20 loaves more in every bar-
rel—light, white and delicious.



If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

DEAR CORNERERS: The first thing and the best thing I have to give you this week is a letter from our friend of the "Deep Sea Mission," Dr. Grenfell. It is dated at the Government House, St. John's, Newfoundland, where he had just landed (April 10) from his novel missionary trip "to the ice" with the sealing fleet. After saying that he had not yet heard from Pomiuk, although expecting to do so soon, he writes:

We killed 22,300 seals. I brought in ninety to one hundred myself. I had nearly one hundred cases of accident and sickness among the various ships and our own while out. One man was drowned under the ice, one had a broken leg, another got sick in another vessel and died on landing. Two steamers were crushed in the ice and lost, two more were broken down, and another was badly crushed and is still somewhere at sea. I hope she is safe. The other crews were saved. The ice was heavy and the weather boisterous, but even one who is a bad sailor would find it enjoyable in the ice, because it smooths the water and lessens motion.

I suppose for the first time in the sealing industry services were held on sealing steamers. God's blessing, I am deeply thankful to say, rested on the word. Several spoke of their determination to live more as children of the King by God's grace. Crowded in the filthy hold, often standing with men packed above and below, behind and before, I had the chance to speak of the living Saviour and his promised fellowship, and of seeing men drinking in the word. When I had gone around and seen my sick I always journeyed out on the ice-panels with the gangs of men, and had grand opportunities of knowing their temptations, needs and failings. Many of our crew (308 all told) were Roman Catholics, but who was who I know not. Most attended the preaching services, and I revel in joy that God's grace in some degree worked visibly in the hearts of men.

The deepest and most lasting conversation I had with any one man was with one who had a wound in his head, and was carried on chiefly while I dressed it. The weather was very bad, the ship rolled heavily, the cabin was small, dark and stuffy, and yet, marvel of marvels, without noble edifice, vestments, or ordained priest, God's Holy Spirit was seeking a human soul! . . . I leave by the first boat for England. Your brother in Christ,

WILFRED GRENFELL.

I am sure we all rejoice with the good doctor in his success in the novel experiment of a missionary trip among those hardy sailors in their pursuit of "swiles" on the ice-panels of the northern ocean. Not many are such veritable sons of Neptune as to "revel" so heartily in the hardships and roughnesses which must be encountered in that service. He does it for the Master's sake, and may the Master's blessing go with him when he sails away for his summer's work among the foreign sailors and Eskimo shoremen of the farther Labrador! Then, if not before, we shall hear from his and our little friend, Pomiuk.

Here are two more foreign letters I have been waiting for room to give you.

63 GUILFORD ST., LONDON, ENG.

Dear Mr. Martin: . . . Don't you think the Cornerers would have liked to go with me last week to see the boys of Christ's Hospital eat their supper? They have what is called a "public supper" every Thursday evening in Lent. There were 510 boys who sat down to supper at the same time. They had only soup and bread and butter. The boys are all dressed alike in long blue coats or gowns, with knee trousers of the same color, long yellow stockings and low shoes. They wear no hats even in winter. The costume is the same worn by the first "Blue-Coat Boys" more than 300 years ago.

The boys sat on long benches beside the tables or knelt on the floor while evening prayers were read, and when supper-time actually came they whisked their legs over the benches and went to work on their bread and butter just as if there were not hundreds of people watching them. After supper a choir of the boys sang two hymns and the orchestra of boys played while the visitors were leaving.

Yesterday we went to see the "London Stone." It is supposed to have been in the center of the "Roman Forum in London," and was used to measure from all over England. It now stands thirty-five feet from where it used to be and is built into the wall of a church with an inscription over it in Latin and English. One afternoon we attended the service in Westminster Abbey and afterwards walked about and saw the many famous monuments, among them those of John and Charles Wesley and Sir Isaac Newton. I was surprised to see a tablet to Major André. In the chapels around the choir we saw the tombs of several of the kings and queens of England, among them those of Queen Elizabeth, Mary, Queen of Scots, and Henry VII. and his wife. We saw the place where Oliver Cromwell was buried at first, but when the Stuarts came back his body was not allowed to remain. I live in Grinnell, Io., and I think I know who it was who wrote from there in the Corner a few weeks ago.

KATHARINE M.

Thanks for this interesting letter about things we have all heard about. Our "Boston Stone," the remains of which some of our pilgrim Cornerers have seen, was doubtless named in memory of that. The other letter is a postal card and is from a "constant reader" and friend of the Corner.

NAPLES, ITALY.

Dear Mr. Martin: In the forty-eight hours since I landed from the *Fulda* (after a splendid voyage) I have seen more laughing-eyed, healthy children than in any similar period of my life. They seem to live, move and have their being on the street and, though some of them have to sell matches for a living and all of them beg whenever a green and innocent American comes into view, life nevertheless seems to be for them one long and glorious holiday. I met on the steamer Mr. —, the New York publisher, and his wife, who knew "Whiskyboy" of Japan and were so pleased with the account of him in the Corner [see March 19] that they begged the paper to send to him.

H. A. B.

Our acquaintance widens—who knows but we may hear from "Whiskyboy" himself yet!

And now from Arctic missionaries and European travels to American garden seeds:

BOSTON.

Dear Mr. Martin: I have a suggestion to make about those sweet peas the girl sent you [Corner, April 9]. If they are rare I should think that you could plant them, and when they grow up and were turning to seed that you could take the seeds and put them in packets and sell them and take the money for the benefit of the little Eskimo. WILLIE T.

A Connecticut boy writes to ask if he can get any of those seeds from Elizabeth if he should send the money. Just as I was thinking how I could answer these boys, a letter came from Elizabeth's father—her photograph in the letter shows that she is but a little bit of a blossom herself—which arranges the matter:

CHICAGO, ILL.

I wonder if your little Cornerer or some others would like more seeds to plant by themselves as a Pomiuk nest-egg, the blossoms to be picked from the vines to be sold for his fund. I will furnish packages to four Cornerers for a Pomiuk Sweet Pea Band, if they will plant them and let me know the result. May the Lord bless the band! I thought of Dr. Grenfell and his work when I read this week of several fishermen carried out to sea on the ice on the coast of Labrador. I never supposed it was quite so barren and uninhabitable. I have that book of Dr. G., *The Vikings of Today* [American edition just published in New York and sold in the Congregational bookstore], and we are much interested in it.

So there is a chance for two more seed-sowers! Address: "Elizabeth, 2725 North Lincoln Street, Station X, Chicago." If more than two write, they would better put in a stamp for reply as to seeds, which perhaps your own dealer can get for you.

Mrs. Martin

CORNER SCRAP-BOOK.

Rabbit-Driving in California. Allusion has recently been made in the *Scrap-book* to an "Anti-Squirrel Convention" in the State of Washington. The *Boston Transcript* gives a long account of an anti-rabbit convention held in Central California, which was very successful—from the standpoint of the *antis*, if not from that of the rabbits. The rabbits convened in San Joaquin Valley, for the purpose of eating the green grass and the bark of the vines and young fruit trees. Then, on a given day, the people convened—all sorts and conditions of men and women, in carriages, on horseback, children in big wagons, aggrieved farmers on foot. At the signal of a cannon the "drive" proper began, a skirmish line stretching six miles across the prairie. After a few hours the pursuers, many hundreds of them, were moving in a great circle, enclosing the rabbits. Gradually the lines of this living wall draw together. All is excitement. Horsemen are dashing hither and thither directing the chase; the boys shout, the ladies "shoo" as the frightened animals try to get past the line. At length the rabbits begin to run in concentric circles and with great rapidity till their movement is like a whirlwind. The drive ends in a wire pen, where the poor jack rabbits are slaughtered—twelve thousand of them on that particular day. The Rabbit Drivers' Association in charge cut off their ears, as vouchers for the bounty of one and one-half cents a rabbit paid by the county. Does this seem cruel? It is a necessary act of self-preservation on the part of the vineyard owners and fruit raisers. Either they must give up their business, or jack-rabbit must give up his.

Are Our Ladies Cruel? Not in hunting rabbits, but in being party to the killing of innocent and handsome birds, simply that they may transmute the bird's plumage to their own bonnets. The Massachusetts Audubon Society appeals to women to pledge themselves not to wear the feathers of wild birds for ornamentation, and invites membership through Miss Harriet E. Richards of the Boston Society of Natural History. The snowy heron of the North American coast is now nearly exterminated by the plume-hunters, for the plumes which they seek are worn only in the nesting season, while the parent bird is hatching or rearing its young, so that the whole family is usually destroyed. If ladies must imitate the savages in wearing the plumage of animals, why do they not confine their selection to the feathers of ostriches and other domesticated birds, which are not injured by the loss? *The Animal World* (London) says: "If ladies would only take to killing their pet canaries, bullfinches, skylarks, or even parrots, and exhibit them on their hats or bonnets, it might kill the fashion of slaughtering pretty birds for the sake of personal ornamentation."

Cruelty to a Boy? The boy got a sliver in his foot. The mother proposed a poultice. The boy declared that he wouldn't have a poultice. "Yes, you will have a poultice," said mother and grandmother. They were in the majority. The boy was put to bed. While grandmother applied the poultice, mother stood by with uplifted stick, threatening to use it if he opened his mouth. He did open it when the hot poultice touched his foot: "You"—"You keep still!" said the woman with the stick. Once more he tried: "I"—the stick waved, the operation was finished, and the boy tucked into bed. "Now Eddie's foot will be all well!" But as mother, grandmother and stick moved away, a shrill voice piped triumphantly from under the bed-clothes: "You've got the poultice on the wrong foot!"

L. H. M.

The Sunday School

LESSON FOR MAY 17.

Luke 19: 11-27.

THE PARABLE OF THE POUNDS.

BY REV. A. E. DUNNING, D. D.

Our Lord was on his last journey to Jerusalem. He had just a few days before taught his disciples that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Then he had sought entertainment from a rich man, who took him not only into his house but also into his heart; and Jesus had declared that that rich man was fitted for the kingdom of God. Then, because they thought that the kingdom was to be at once set up, he spoke to them this parable of the pounds to show them that their entrance into the kingdom would depend, not on the amount of their possessions, but on the use they made of what they had.

Some thirty years before, Archelaus, son of Herod the Great, had gone to Rome to receive as his kingdom the territory where Jesus then was. But the people sent a large embassy after him to ask the Emperor Augustus not to permit him to reign over them. Augustus so far heeded their request as to reduce the territory which Archelaus expected to get and to give him the title of ethnarch instead of king. When he came back he caused many of those who had opposed him to be put to death.

The splendid palace which Herod had built was still standing in Jericho, reminding the people of these well-known facts. Jesus appears to have made them the basis of his parable. The kingdom of God, which the disciples expected would soon take the place of the Roman Government, was not what they supposed it to be. Jesus was its king, but he was on the eve of withdrawing from them, and their relation to his kingdom would depend on their faithfulness to his business during his absence. He did not tell them when he would return, but he did assure them that the time would surely come when he would reckon with them and would reward every one according to his works. He drew a picture for them of that reckoning and its consequences. These were twofold:

I. *Rewards for faithful use of trusts.* Each servant is represented as having the same trust committed to him, but the uses made of it differed with different men. Every one, then, is to be judged by the use which he makes of himself as a servant of God. If he fulfills God's purposes in his life he will have:

1. The divine approval. "Well done, thou good servant," from God are the most welcome words that can ever fall on the ears of his children. That they may be heard in the great day of final account, it is necessary that they should be found appropriate to the close of every day. They are to be spoken at last because of the faithful fulfillment of the charge, "Trade ye herewith till I come." That means, Do business for God till the time for doing business ends. The merchant, it may be, balances his books only at the close of the year. But if his heart is in his business he has a pretty accurate knowledge of its condition day by day. If he is prosperous he is conscious of it, and if he is losing ground he will not long be unaware of it. God's servants usually know how their business for him is going; and if they are prospering, the joy of it is realized day by day.

The nature of that business need not be misunderstood by any. It is witnessing to the experience of Christ's deliverance from sin and to God's mercy for the repentant sinner. It is seeking, in his name, the highest welfare of others, and thus advancing his kingdom. It is showing the spirit of him who pleased not himself. It is planting homes, if the opportunity is offered to us, and rearing children to serve God. It is fulfilling our duties as Christian citizens, and doing what-

ever will promote righteousness and extend the knowledge of truth in obedience to his will. The consciousness of doing these things to the best of our ability is the highest reward men can have in this life, and will be the abiding joy in remembrance throughout the everlasting life beyond the grave.

2. Enlarged possessions. The pound gained as the man did business with it. His capacity also grew with experience. When the hour of reckoning came, he was not only able to return to his master a large increase, but he was himself of far more value and was able to take much larger responsibilities, which were promptly given to him. One man was made ruler over ten cities, another over five. This does not imply that one was more faithful than the other and therefore received more cities. Each did according to his ability and was rewarded with as great responsibilities as he could receive. It is to be presumed that the man who was set over five cities was as content with his allotment as the one who was given authority over ten cities.

Faithfulness in doing business for God increases manhood. Strength to resist temptation grows, judgment becomes clearer, powers of leadership develop, reverence for men's possibilities deepens, in the conscientious discharge of duty with habitual seeking of guidance from God. Whenever we do anything for him, and for men in his name, we are enriched with more manhood, and this becomes our possession for eternity.

II. *The punishment for unfaithfulness.* One man to whom a pound was intrusted put it carefully away. He returned it just as he found it, and declared that he was afraid to do business with it lest he should lose it and incur his master's displeasure. By keeping the pound as it was he claimed that he had done his duty. But he ignored the fact that not only the pound but himself belonged to that master, and that, when the pound and the man came together, it was his fault if both did not gain in value. The punishment for his failure to improve his opportunities was:

1. Loss of the knowledge of God. The man who refuses filial relations with God thinks him a hard taskmaster. He forgets what he owes to him, and ascribes God's interest in him to selfishness. He thinks God is seeking what he has no right to in demanding his services. He admits that God has some claims on him, but when he has renounced his place as a child, whose highest privilege is obedience, he loses the conception of God which makes religious life tolerable. He looks upward only to make a bargain with God. The sinner who has lost the knowledge of what grace is, as favor to the undeserving, has lost the power of interpreting the character of God.

2. Loss of power and influence. The pound is ours only to be used for God. All our possessions and attainments we hold in trust. They become useless to us by disuse. No sadder truth than this is connected with human history. Every one who has reached middle life has seen illustrations of men and women with fair abilities and good prospects who have come to nothing, so far as helpful influence over others is concerned, simply because they have permitted their talents and opportunities to go to waste.

The neglected possessions and privileges of the unfaithful servant go to strengthen the power for good of the faithful. The law of life is that nothing which God intrusts to us, if faithfully used, can ever be wasted. Deafness or blindness or sickness have come to some who have gained education at great cost, and their usefulness seems to be cut off. But there are other fields for them, if not in this world in the next. The great truth of this lesson is an exhortation—Live for God, and you will live with him and will come to live like him.



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PROGRESS OF THE KINGDOM. COMBATING PAGANISM IN THE UNITED STATES.

(Parallel with *The Congregationalist's* June Topic for Missionary Meetings.)

The C. S. S. and P. S. lays the foundations of Christian work in many destitute communities, the C. E. S. helps to educate the minister, but it is the Congregational Home Missionary Society which undertakes his support, organizes churches in the West, North and South and aids feeble congregations in the East. When in 1826, under the name of the American Home Missionary Society, a national organization uniting several local home missionary societies was formed, it was designed especially to provide gospel privileges for the new settlements on the Northern and Western frontiers, and the society's best known and most interesting work is that among the hardy pioneers in the mining and lumber camps or in the agricultural regions of the West and Northwest.

Those who have read Mr. Puddefoot's book, *The Minute Man on the Frontier*, have some conception of the awful paganism and wickedness our home missionaries must fight against in these frontier towns, where they find "twenty saloons in a block, opera house and electric plants, dog fights, men fights, no Sabbath, but an extra day for amusements and debauchery." The people have but one aim—to make money. The pioneer preacher has neither church, parsonage nor a membership to start with. On the contrary, he often meets with hatred and opposition, sectarian jealousies are not uncommon and it is a long, weary way to the well-filled church, the thriving Sunday school and the cozy parsonage. But he perseveres in preaching the gospel in season and out of season, in winning the hearts of the younger generation, in visiting the sick and burying the dead until at last he succeeds in making the church a power in the community which in due time ceases to be a little frontier village and becomes a prosperous Western city. No other witness to the success of our home missionaries is needed than the fact that of the nearly 5,300 Congregational churches reported in 1895 more than five-sixths were planted, and many more were fostered, by the C. H. M. S. and its State auxiliaries.

Of course our frontiers are continually changing. Within the memory of the present generation Iowa, Illinois, Michigan, as well as other neighboring States, and more recently North and South Dakota, were regarded as new lands in the extreme West. At present interest centers in our latest frontier, the portion of the Indian Territory now called Oklahoma. It is unnecessary to describe here the mad rush for sections when in 1889 this territory was opened to the public, for every one will recall the exciting accounts in the daily papers at the time. It is of importance, however, to note how closely the home missionary, realizing that the longer a community is left without the gospel the harder it is to gain a footing, followed upon the heels of the immigrant. In the racy words of Brother Puddefoot: "Many of our minute-men preached the first Sunday. They were among those who sat on the cow-catcher of the engine and made the run for a church lot and to win souls. They preached that first Sunday in a dust storm so bad that you could scarcely see the color of your clothes." As a result Superintendent Parker declares that Congregationalism has never had a better opportunity nor a more urgent popular demand to take a controlling place in a commonwealth than it has at present in Oklahoma. In 1895 seventy-five church organizations were reported and at least twenty-five more appointments were filled by our missionaries. A band of six young men will enter this field after graduating from Chicago Seminary, and much interest is being awakened by Miss M. D. Moffat, a bright, winning young missionary

who has recently been welcomed to Oklahoma by lonely women and rough cowboys alike.

It might be inferred that as the new portions of our land became civilized and in a measure evangelized that the call for help from the C. H. M. S. would be less urgent. On the contrary, the need for the expansion of this work is increased, owing to the rapid changes and the enormous increase in the population, the influx of foreigners and the steady and alarming decline in the quality of immigration. No feature of the society's work is more important than its efforts to meet and control this incoming tide of ignorance, barbarism and crime. We have at our very doors, in New England, with its million and a half of French-Canadians, no less than in the West, a vast foreign missionary work which must be pushed from patriotic as well as religious motives. The C. H. M. S. has now over 225 missionaries who preach the gospel in their own tongues to Bohemians, Poles, Slovaks, Germans, Scandinavians, Welsh, French-Canadians and Spanish-Americans, and it has been demonstrated that Christianity is the strongest power in transforming these alien people into intelligent and desirable American citizens.

We naturally think of the West and South as home missionary fields, and it is something of a surprise to learn that the C. H. M. S. supported as many as 484 missionaries in New England last year. Some of these men are engaged in work among the foreigners in the cities and large manufacturing towns, but many others are endeavoring to perpetuate or revive the village church in the deserted communities in the East. The best elements of the social, political and religious life of our cities come from these country towns, and, therefore, for the sake of what they have done and are still capable of doing for the preservation of American principles and a wholesome, religious atmosphere these old churches must be sustained. Moreover, there is in Maine another phase of missionary activity in the form of pioneer work in the back woods and among the growing lumber manufacturing villages.

Let us consider for a moment, now, this practical question: What is the wisest way of helping the home missionary? First, by helping him to help himself, or in other words by paying his salary fully and promptly, and this means steady loyalty to and ample support of the Home Missionary Society. If instead of sending second-hand clothing and ancient literature to our workers on the field, many of whom are as refined and cultured as their benefactors, our churches would make it possible for the C. H. M. S. to pay them promptly the money which is their due both the missionaries and the Christian at home would be greatly helped. Of course there may be circumstances which make it wise and desirable to send missionary barrels filled with excellent and useful articles, but as these good things are not always fairly distributed among the needy men charges of favoritism may sometimes be brought and jealousy and hard feeling be engendered. Another practical way of aiding home missionaries and their families is to send them good, fresh reading matter which shall help to reconcile them to the loss of libraries and stimulating intercourse with educated minds.

Sources of Information.

The Minute Man on the Frontier, by Rev. W. G. Puddefoot.

Our Country, by Dr. Josiah Strong.

First Impressions of Oklahoma, in *The Home Missionary* for August, 1895.

Oklahoma's Opportunity, in *The Home Missionary* for June, 1895.

Foreign Work at Home, in *The Congregationalist* for May 2, 1895 (under Progress of the Kingdom).

For other information on enterprises among foreigners see leaflets published by the National Society and *The Home Missionary* for Oct., 1893, July and Sept., 1894, and March, 1895.

For missionary work in New England see *The Home Missionary* for June, 1894, and Oct., 1895, etc.

Many of our cares are but a morbid way of looking at our privileges.—Walter Scott.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

Topic, May 17-23. How God Rewards Those That Do His Will. Matt. 25: 31-46.

We live from day to day like men whose homes are at the bottom of a narrow mountain valley over the mountain wall of which they cannot look, but God sees all—the end from the beginning, the fruit in the flower, the reward of the faithful, the loss of all who live for the earth alone. Those who had done his will in mercy to others were not merely to have a kingdom, but to inherit it, and not any kingdom which might happen to be ready, but the kingdom prepared for them from the beginning of the world.

Take the thought in this order. God is preparing us for responsibility and dignity. That is the end toward which every day's march brings the Christian nearer. There is a kingdom looming up at the end of our life. Now in order to prepare us for great things he must practice us in smaller things. We are not to shirk responsibility, because if we do we shall not be fit for our opportunity when it comes.

God is preparing a kingdom for us. There is a great work going on outside this life in which we work, and going on on our account. Our characters and God's preparation are to dovetail into each other when the end comes as the two halves of a broken coin fit when they are brought together. The larger, purer, more obedient the character the greater the dignity and responsibility will be.

There is nothing arbitrary in this judgment. What the people on the right hand did, and the people on the left hand failed to do, was not something outside of themselves. It was the expression of themselves. They did what they wished to do quite simply, and their wishes showed what they were.

God rewards faithfulness in responsibility with more responsibility. We grow strong, but not for idleness. It will be well for us to think of this, and, while we think of it, to remember that he always gives us power to do our work. When we become kings we shall have a king's strength for the kingdom.

Parallel verses: Luke 12: 31, 32; Matt. 25: 19-30; John 14: 1-3; Rev. 1: 5, 6; 3: 20-22.

THE CHURCH PRAYER MEETING.

Topic, May 10-16. Manifesting the Holy Spirit.

John 14: 15-17; Rom. 8: 9-17.

How may we secure his indwelling? What does he do for us? How may we show that he dwells in us?

(See prayer meeting editorial.)

DR. ALDEN'S LAST WORD.

Probably if the late Dr. E. K. Alden had attempted to leave a single last word to his friends, especially those who knew him best, more characteristic of his whole nature, none would have better expressed the man than the following remark which he made to a namesake on the day he was last down town. After speaking of his recent illness and apparent improvement in health, and of his purpose to soon take his wife and together go to the country for rest, his friend reminded him that he came of strong, long-lived stock and would come out all right. Dr. Alden remarked, "Yes, strong physically and strong in the faith." That remark was an open index to the man. He was of strong Pilgrim stock physically, and, like the Pilgrims, he had the strength of his conviction. May the living descendants of Pilgrim John Alden and Priscilla, his wife, not forget their heritage.

EDWARD ALDEN.

Some people are always finding fault with nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

Literature

BOOK REVIEWS.

HISTORY OF CHRISTIAN DOCTRINE.

Professor Fisher's *History of Christian Doctrine*, in the International Theological Library, is a well-printed book of nearly 600 pages in clear type and pleasant to the eyes. Of these pages twenty four are given to the very complete and satisfactory index, a fact which may suggest to our readers the greatness of the mass of material which it was necessary to sift and put in order before the book was complete. Every such book, indeed, seems like a house carved out of a mountain, the rejected and discarded material is so much greater than that which is taken for use.

It is difficult to characterize briefly so learned and comprehensive a book as this. First of all, it bears traces of the work of a lifetime. We have used the figure of building, but one feels that it is something which has grown rather than been built, and that behind it as determining factors are the long and honored years of study and of teaching. Yet, on the other hand, the book is not a mere careful reprint of lectures delivered to the students of Yale. A different arrangement and order of presentation has been chosen, and while this involved the entire recasting of the materials incorporated, it insured also a fresh study of their relations and of the best method of presentation, which has imparted unity and freshness to the whole.

Professor Fisher takes his subject in its largest meaning, interpreting it as including the more pregnant and vital conclusions of individual thought as well as the official utterances of the church through councils or through creeds. While this adds very much to the scope and difficulty of his task, it adds more to its attractiveness and to the comprehensive value of the result. It enables him, for example, to trace the tendencies and variations of modern thought both in Europe and America down to the time of writing, and the summaries of this recent philosophical and theological growth will be of great value to the student who has not at hand the library of reference in several tongues which would be needed to work out these facts and their relations for himself.

There is no concealment or minimizing of the author's beliefs or ecclesiastical position, but the reader feels from the first that he is in the care of a clear-seeing, fair and truth-loving guide, and never more than in the presence of the burning questions of the modern time. Grasp of the whole situation, swift seizing of the central thought in its concise expression and a power of setting it before us in its relations so that we cannot help understanding what it is, and how it came to be and what it stands for—these are qualities which the book displays from first to last. If its style never rises to heights of picturesque and poetic diction, it is always luminous and distinct, and its cool evenness of texture is only the correlate of an impartial study of all the facts. Altogether the book fulfills its own declared purpose—"to present in an objective way and in an impartial spirit the course of theological thought respecting the religion of the gospel." We cannot recommend it for light reading, but any one who will take the pains to study it carefully will find himself in possession of the essential facts of theological evolu-

tion and, better still, of those facts in their clear order and relations. [Charles Scribner's Sons. \$2.50 net.]

SCIENCE AND RELIGION.

President Schurman of Cornell has given us a valuable and suggestive book in his *Agnosticism and Religion*. It consists of three papers on Huxley and Scientific Agnosticism, Philosophical Agnosticism, and Spiritual Religion: Its Evolution and Essence.

Of these the first was delivered before the students of the university on a Sunday evening and is destructive in its first purpose, aiming to clear the way for the constructive processes of modern philosophical teaching. It is a discriminating review of Professor Huxley's life and work, of the clearness and honesty of thought to which he called the age, and of the limitations of his own thought and teaching.

In the second paper the nature and bounds of knowledge are considered, and the super-sensuous attainments of the spirit insisted on; and in the third the necessity and validity of religion and of Christianity are shown.

The author's style is clear and he is often very happy in his way of stating his thought so that it stands out vividly and produces the effect he intends. The book will be especially helpful to young men in their experience of uncertainty in modern teaching changes. It is, indeed, rather the ladder out of the pit of doubt for those who are in it, than a book of help for established faith. It calls for strenuous thought and life, and would have us rejoice that the church is "the plastic organization of a life which is spiritual." To the student of the modern revolt against a materialistic science and the arrival from scientific quarters of a mediating philosophy which admits the validity of Christian thought the book is especially valuable and suggestive. [Charles Scribner's Sons. \$1.00.]

Another book called out by the prevalent theories of Biblical interpretation is *Eden Lost and Won*, by Sir J. William Dawson, LL. D. Professor Dawson comes to the study of the earlier Hebrew records with the equipment of a geologist and the added experience of long study and championship of the traditional view of the origin and time of writing of the Pentateuch. He has availed himself of the suggestions of modern archaeology, and succeeds in making a strong case—so strong as to show that the higher criticism of the Pentateuch is not yet fully worked out to an enduring conclusion. The last word of archaeology has certainly not been said, as is proved by a discovery of Professor Petrie's in Egypt, referred to in our Literary Notes last week. It is significant that Professor Dawson wholly abandons the theory of the universality of the deluge, and at other points makes concessions which involve the absence of exact and detailed historical and physical information on the face of the Old Testament narrative, and, this being granted, the way is open for cool and single-minded investigation of all the questions involved. We agree with him in thinking that the points of meeting between the Genesis narrative and the conclusions thus far reached from the deciphered history of the earth's crust are far more wonderful than the divergencies, so many and so wonderful, indeed, that they constitute quite the most marvelous record of coincidence in literary history, if they stand for nothing more. But the moral worth of the history, we be-

lieve, will be quite untouched, whatever conclusions may be reached by criticism. [Fleming H. Revell Co. \$1.25.]

Evolution and Dogma, by Rev. J. A. Zahm, professor of physics in the University of Notre Dame. The second part of this book consists of lectures delivered before summer and winter schools, and may be classed as part of that university extension work which fills so large a place in our modern educational life. The whole book is a study of the modern evolutionary philosophy from the Roman Catholic point of view, and is of great interest in its definition of the extent of concession and limits of belief in that denomination. Many of those who have only superficially studied the tendencies of recent Roman Catholic thought will be surprised to find how far Professor Zahm thinks himself allowed to go in the direction of an acceptance of modern scientific conclusions in regard to the development of man's body. Nevertheless, he insists, "Evolution is not a theory of creation or cause, but one of order or method; a *modus creandi* which the deity was pleased to adopt. Of the origin of matter, of life, of spirit, science as such can give us no information." The recent transfer of Professor Zahm to a place near the person of the present pope seems like an indorsement of his tendencies and views. [D. H. McBride & Co. \$2.00.]

The Religion of Science, by Dr. Paul Carus, second edition, revised and enlarged. We come to the review of this book with a strange mixture of sensations. In the first place it is a sign of the times, a witness to a scientific reaction from the bald materialism which was so common among specialists and the half-educated a few years ago. It is a distinctly reverent, though not always discriminating and clear-seeing, or polite and charitable, book. But we can hardly think the author cares very much for our opinion after reading what he says about "Name-Christians," among whom he certainly would include us, and of whom he says: "The so-called faithful Christians have made themselves a religion little better than that of fetish worshipers, and practice in many respects an ethics exactly opposite to the injunctions of Christ. . . . They believe in the letter of mythological traditions and fail to recognize the spirit of the truth." Dr. Carus's book may help some who are caught in the despair of materialistic doubt up to a freer air, but for one whose thought of God is that of acquaintance founded upon long experience it can only lead down into the fog of uncertainty. There is no religion of science—for God is not known by sense-perception, which is the only instrument of search which science employs—but there is a science of religion in which the phenomena of faith may be observed, co-ordinated and compared, and the material for this exists in unnoticed abundance in the world. [Open Court Publishing Co. 50 cents.]

RELIGIOUS.

The Master's Indwelling, by Rev. Andrew Murray. These addresses were given at the Northfield Conference of 1895, but have been rewritten and revised by the author for this edition. They are exceedingly suggestive in their teaching about the Christian life. They are deep yet lucid, broad yet Scriptural, fervent yet philosophical, and they emphasize the experimental knowledge of God. The author makes us feel that there was a deep significance in the

quoted prayer of the title-page: "That Christ may dwell in your hearts by faith." [Fleming H. Revell Co. 75 cents.]

The Spirit-Filled Life, by Rev. John MacNeil, with introduction by Rev. Andrew Murray. Mr. MacNeil is a world-wide evangelist, as the Australian and American introductions to a Scotchman's book bear witness. "I have written only for 'babes,'" says the author in his preface. It is simple, pungent and withal imaginative preaching which is here illustrated, not always in perfect taste in choice of words or illustrations, but always thoroughly in earnest. [Fleming H. Revell Co. 75 cents.]

He Suffered, or Human Suffering Interpreted by Jesus Christ. From the French of Wilfred Monod by Annie D. Perkins. This is a little book of meditations for Holy Week, the result, the author tells us, of a conversation with one who was ill, body and soul. In the growth of its thought the inevitable necessity of suffering grows to its glory and mystery—a mystery in which we are partakers of the life of Christ on earth. [Thomas Whittaker. 60 cents.]

Beauty for Ashes is a little book of selections of both prose and verse for comfort of the sorrowful by Rev. William C. Wilbor. The new and the old are mingled and it will, no doubt, assist some whose affliction has reached the stage where suggestions from the mind of others may bring help. [Hunt & Eaton. 35 cents.]

Last Words for My Young Readers and Hearers, by B. B. Comegys, is a compilation of religious addresses given to congregations of boys in the chapel of Girard College and to the youthful inmates of the House of Refuge in Philadelphia. The twenty-four chapters deal with practical problems of everyday life, are embellished with pertinent illustrations suited to the varying ages of those addressed, and close, in most cases, with an effective appeal to the individual conscience. [F. H. Revell Co. \$1.00.]

STORIES.

A Woman Intervenes is an appropriate title for Robert Barr's spirited and entertaining story, in which a frank, sensible young English heiress comes to the rescue at various critical junctures in the fortunes of the two heroes, and a bright American girl plays a prominent part. The latter is too unconventional to be a fair type of American womanhood, but she is nevertheless a fascinating little person, and her boldness may be attributed to the fact that she is an enterprising journalist of the unscrupulous modern school. The story centers around a mining speculation, giving opportunity for dramatic situations, rendered thrilling by woman's love and man's duplicity, and the reader's interest is kept at high pitch from beginning to end. [Friederick A. Stokes Co. \$1.25.]

Dr. Congalton's Legacy, by Henry Johnston, is distinctly a descendant of *A Window in Thrums* and akin to the several members of that interesting family. Not that it has no individuality, but on taking it up one has a feeling of auld acquaintance in the scenes and characters. Said "legacy" restricts the doctor's brother in the matter of marriage and several lives are involved, but each person marries his or her own choice in the end, obstacles being removed in a not wholly novel but satisfactory fashion, and matters are arranged for the happiness of all concerned. There are charming bits of description throughout

the book, the whole forming a readable and interesting volume. [Charles Scribner's Sons. \$1.25.]

The Apotheosis of Mr. Tyrawley, by E. Livingston Prescott, records the growth in grace of the hero on insufficient grounds, when one considers how heavily he was over-weighted by heredity, environment, etc. A pronounced *chevalier d'industrie*, he saves the life of a boy and his sister, and one glance of her lovely eyes seems to set in motion reforming agencies that work effectually and with astonishing quickness towards complete moral regeneration. The book is wholesome, however, and may prove an incentive to other aspirants for apotheosis. One can always bear in mind, "It is the unexpected that happens." [Harper & Brothers. \$1.25.]

Dedora Heywood, by Gertrude Smith, is a volume of the Feather Library. The story recounts the mental experience of its heroine in leaving her home, and therefore her church, for six months, changing in the interval her views of life and religion. As her newly found opinions conflict with the doctrines of her "society," she undergoes finally expulsion from said body. Having been greatly helped by her new faith, she is enabled to bear this and another greater trial with a brave heart.

Another number of the same library is *In a Silent World*, an attractive title for a commonplace book. The fact that the heroine is deaf and dumb forms its only novelty and gives the book its name. There are incidents meant to be exciting but falling somewhat short, and the suspicion of "bookmaking" is too much forced upon the reader throughout. [Dodd, Mead & Co. Each 75 cents.]

MISCELLANEOUS.

Missionary enterprise in the Orient owes much of its success to the tact, the faith, the energy of consecrated women. In *Missionary Heroines in Eastern Lands*, Mrs. E. R. Pitman has gathered together brief biographical sketches of four interesting women—Mrs. Alexina Mackay Ruthquist and Dr. Mary McGeorge, whose work was principally among the zenanas of India, Mrs. Bowen Thompson, who devoted her life to the education of women in Syria, and Mary Louise Whately, the pioneer worker among Moslem women and children in Egypt. The book is peculiarly a record of women's work for women. [Fleming H. Revell Co. 75 cents.]

We have three useful little hand-books upon Christian Endeavor activities, all of them by Amos R. Wells, the managing editor of the *Golden Rule*. The first is *Prayer Meeting Methods*. The style is crisp, incisive, often epigrammatic, perhaps a trifle abrupt at times, and the matter exceedingly suggestive and practical. It would be helpful to the older Christians as well.—Another is *Our Unions*, a manual of methods for local, county, district and State Christian Endeavor unions. This is helpful, full of businesslike and sensible suggestions as to the organization and conduct of co-operative Christian Endeavor work and will be very useful for its declared purpose.—A third is *Social to Save* and is devoted to suggestions for the social committees of the Endeavor Societies and for the home circle. The first part discusses the uses and methods of sociability, insisting upon its advantages for witness bearing, and the second gives descriptions of plans and games for practical use in great variety. [United So-

ciety of Christian Endeavor. 50, 35 and 35 cents.]

Significant of the change in taste from the introspective psychological novels of a few years ago is the revival of popular interest in the books of George Borrow. We have recently referred to a republication of *Larengro*, and now have before us a new illustrated edition of *The Bible in Spain*, with notes and a glossary by Ulick R. Burke. Certainly no benevolent society ever had a more interesting agent and colporteur than the British and Foreign Bible Society secured when it sent Borrow into Spain after the Carlist wars. He is the prince of vagabonds, as well as the most courageous of propagandists. "In Spain," he says, "I passed five years, which, if not the most eventful, were, I have no hesitation in saying, the most happy years of my existence." Without the literary gift these happy years would have been lost to the world, but Borrow possessed this in a high degree, and we are enabled to share his pleasure in extracting the delights of adventure from whatever surroundings happened to his lot. Those who cannot agree with his opinions will, nevertheless, find him a most agreeable companion. The book is clearly printed and well indexed, and the editor's introduction covers the historical ground sufficiently. Some biographical and critical account of Borrow would have added to the interest of the book. [G. P. Putnam's Sons. 2 vols. \$4.00.]

An American edition of Wilfred T. Grenfell's *Vikings of Today*, reviewed in our issue of Jan. 30, has been published by the Fleming H. Revell Co. [\$1.25.]

NOTES.

—The latest number of Mr. Stead's series of Penny Novels is *Jane Eyre*.

—Prof. Katherine Lee Bates of Wellesley College has written a *History of American Literature* which will soon be published by Macmillan & Co.

—A statue of Washington by Daniel C. French is soon to be erected in the Rue Washington, Paris, as the gift of an association of American women.

—Professor Drummond's illness continues to be a source of anxiety to his friends. He seems never to have recovered from the hard work of publishing his last book.

—Dr. Ludlow's story, *The Baritone's Parish*, which our readers recently enjoyed as a serial, has now been issued in book form by the Fleming H. Revell Co.

—Mr. R. H. Stoddard, says the *Critic*, who some years ago successfully underwent an operation for cataract, has again been operated upon with equally favorable results.

—The weekly output of Bibles from the Oxford Press in England is said to be about 20,000. It takes the skins of 70,000 animals to bind them, and 400,000 sheets of gold leaf are used for lettering the titles on the backs.

—In the break up of the Chicago publishing firm of Stone & Kimball the copyrights of Stevenson's works held by them was sold to the Scribners, who are now the authorized publishers for America of all Stevenson's books. *The Chap Book* will, after all, remain in Chicago.

—Andrew Carnegie offers through the trustees of the Carnegie Art Gallery at Pittsburgh prizes of \$5,000 and \$3,000 for the best two oil paintings by American artists, the pictures to become the property of the museum at the close of an exhibition to be held next November.

—The public is likely to get more from the British Egyptian campaign than usual in

the way of literary enjoyment, if nothing serious happens to Dr. Conan Doyle, army surgeon and novelist, who has been sent out as special correspondent by a syndicate of English and American newspapers.

— *The Outlook* is to publish a popular *Life of Gladstone* by Justin McCarthy. As historian of *Our Own Times*, novelist and political leader of the *Home Rulers*, for whose demands Gladstone made such great personal sacrifices, Mr. McCarthy is peculiarly fitted for the task which he has undertaken and the work will be looked forward to with great interest. *The Outlook* has arranged for its profuse illustration with material gathered from many sources.

BOOKS OF THE WEEK.

- Silver, Burdett & Co. Boston.*
SHAKESPEARE'S AS YOU LIKE IT. Edited by Homer B. Sprague, Ph. D. pp. 135. 48 cents.
VIEWS IN AFRICA. Parts I. and II. By Anna B. Badlam. pp. 274, 270. Each 48 cents.
THE SKETCH BOOK. By Washington Irving. Edited by James Chalmers, Ph. D. pp. 386. 72 cents.
TOPICAL NOTES ON AMERICAN AUTHORS. By Lucy Tappan. pp. 334. \$1.00.
D. C. Heath & Co. Boston.
BIENNIAL ELECTIONS. By R. L. Bridgman. pp. 153. 50 cents.
Harper & Brothers New York.
WEALTH AGAINST COMMONWEALTH. By Henry D. Lord. pp. 563. \$1.00.
DESPERATE REMEDIES. By Thomas Hardy. pp. 475. \$1.50.
OUT OF TOWN. Illustrated by Rose Emmett Sherwood. pp. 235. \$1.25.
A GENTLEMAN'S GENTLEMAN. Edited by Max Pemberton. pp. 245. \$1.25.
MEMOIRS OF BARRAS. Edited by George Duruy. Translated by C. E. Roche. Vols. III. and IV. pp. 590, 617. Each \$3.75.
Charles Scribner's Sons. New York.
HANDBOOK TO THE LABOR LAW OF THE UNITED STATES. By F. J. Stimson. pp. 385. \$1.50.
A HISTORY OF THE HEBREW PEOPLE. By Charles Foster Kent, Ph. D. pp. 220. \$1.25.
CINDERELLA AND OTHER STORIES. By Richard Harding Davis. pp. 206. \$1.00.
STORIES BY ENGLISH AUTHORS. ENGLAND. pp. 207. 75 cents.
STORIES BY ENGLISH AUTHORS. IRELAND. pp. 180. 75 cents.
American Book Co. New York.
SCHOOL RECREATIONS AND AMUSEMENTS. By Charles W. Mabb. pp. 352. \$1.00.
PSYCHOLOGY AND PSYCHIC CULTURE. By Reuben F. Halleck. pp. 368. \$1.25.
Frederick A. Stokes Co. New York.
AN ENLIGHTENMENT. By Sir Robert Peel. pp. 160. 50 cents.
A ROGUE'S DAUGHTER. By Adeline Sergeant. pp. 320. \$1.00.
CREATION CENTRED IN CHRIST. By H. Grattan Guinness, D. D. pp. 236. \$2.50.
THE BOOK OF THE TWELVE PROPHETS. Vol. I. By George Adam Smith, D. D., LL. D. pp. 440. \$1.50.
Macmillan & Co. New York.
AN ETHICAL MOVEMENT. By W. L. Sheldon. pp. 349. \$1.75.
John Ireland. New York.
WHAT ONE CAN DO WITH A CHAFING DISH. By H. L. S. pp. 150. \$1.00.
Christian Literature Co. New York.
THE RELIGIOUS FORCES OF THE UNITED STATES. By H. K. Carroll, LL. D. pp. 478. \$3.00.
J. B. Lippincott Co. Philadelphia.
AN UNSATISFACTORY LOVER. By Mrs. Hungerford. pp. 210. \$1.00.
S. B. Weston. Philadelphia.
IS LIFE WORTH LIVING? By William James. pp. 63. 50 cents.
S. C. Griggs & Co. Chicago.
THE NON-HEREDITY OF INEBRIETY. By L. E. Keeley, M. D., LL. D. pp. 359. \$1.50.

PAPER COVERS.

- Boston Engraving & Meadroe Printing Co. Boston.*
KING'S BOSTON VIEWS. One hundred photographs.
Bible House. Boston.
8TH REPORT OF THE PROCEEDINGS OF THE MASSACHUSETTS BIBLE SOCIETY.
Fleming H. Revell Co. New York.
GLEAMS FROM THE WORLD BEAUTIFUL. By Lydia H. Farmer. 10 cents.
THE GREATEST SIN IN THE WORLD. By Rev. W. W. Wells. 30 cents.
Johns Hopkins Press. Baltimore.
SLAVERY AND SERVITUDE IN THE COLONY OF NORTH CAROLINA. By John Spencer Bassett. pp. 83. 50 cents.
Western Reserve University. Cleveland.
THE NEGRO IN OHIO. By Charles T. Hickok. pp. 182.
Open Court Publishing Co. Chicago.
ON GERMINAL SELECTION. By August Weismann. pp. 61. 25 cents.
C. H. Kerr & Co. Chicago.
HYPNOTISM UP TO DATE. By Sidney Flower. pp. 161.
Am. Baptist Publication Society. Philadelphia.
THE ENGLISH BIBLE IN AMERICAN ELOQUENCE. By T. E. Bartlett. pp. 43. 10 cents.

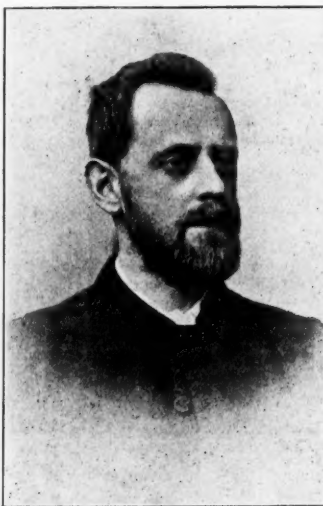
MAGAZINES.

- April. OUR COUNTRY.
MAY. ST. NICHOLAS.—HARPER'S.—SCRIBNER'S.—THE CATHOLIC WORLD.—LIPPINCOTT'S.—THE HOMILETIC REVIEW.—MCCLURE'S.

PROF. GEORGE ADAM SMITH ON HEBREW POETRY.

The people of Baltimore are greatly favored in the way of hearing eminent lecturers. By the liberal policy of the Johns Hopkins University, under the lead of its genial president, all lectures in the university likely to be of general interest are freely opened to the public. The lectureship in connection with which Professor Smith is here—the Percy Turnbull Memorial Lectureship of Poetry, founded by Mr. and Mrs. Lawrence Turnbull of Baltimore in remembrance of a deceased son—is an illustration, and one of the fruits, of the kind feeling which exists between "town and gown."

The lecturer, Rev. George Adam Smith, D. D., LL. D., professor of Hebrew and Old Testament exegesis in the Free Church College, Glasgow, Scotland, is peculiarly well



equipped for his service. Besides a scholarly acquaintance with Hebrew literature, he was born in the East, being a son of Dr. George Smith, a prominent missionary of the Free Church of Scotland in Calcutta, thus by the atmosphere of his childhood obtaining an ability to understand Oriental ways of thinking. Moreover he has a personal acquaintance with Palestine and its life such as few possess by repeated visits and special study of the country. But beyond all these he was by nature endowed with the soul of a poet, quick of insight, sympathetic in feeling, lofty in thought, by which he is able to interpret poetry come from what quarter it may. His diction also is as beautiful as his thoughts, natural, simple, perspicuous, flowing.

The lecturer looks to be about forty years old, a man of medium size, compactly built, with a complexion indicating ruddy health and manly vigor. His movements are somewhat angular and he speaks with a marked Scotch accent and modulation, but as he himself is unconscious of these, and evidently would care little for them if he were, neither do his audiences care. His honest blue eyes and manly face beam with kindness as well as glow with interest in his theme. One finds him just the same also away from the rostrum as upon it, extremely affable and easily approached by all. He is altogether such a man as people like to come near.

In our spiritual relations health is contagious. And in this fact is found one chief element of Professor Smith's popularity and attractiveness—every one who comes in contact with him feels himself the stronger by it. People surrender themselves to him in weakness, perplexity and doubt, and come away from his lecture invigorated in mind and courage and faith. The intellectual enjoyment of his subtle, original thought is great, but the spiritual enjoyment is even greater.

This feeling is shared in by all notwith-

standing his pronounced approval of the methods and concurrence in the general results of the modern higher criticism. He does not hesitate to speak of the early chapters of Genesis as, in essential qualities, an epic, nor of the account of our first parents' sin as "the prose poem of the fall," nor to comment on the intellectual and spiritual attainments of a nation "which could produce such a poem at so early a date as 750 B. C."; and yet he seems to give no offense even to the most conservative. The audiences, large at first, steadily increased until they reached the full capacity of the great hall of the university where the lectures were held, and it was impossible not to catch the contagion of eagerness in listening and of the universal gladness and satisfaction as the people passed out after each lecture. The wife of a very stanch and orthodox clergyman who, with her husband, has been prominent in attendance through the whole course was heard to say, "I do not believe as he does, but he is very interesting."

Another charm of these lectures has been that the speaker is not at all ashamed to let one see his own heart. Among the most memorable passages are those which brought his own innermost experiences to the illustration of his themes. For example, one day he told of the moment when first there came to his soul the imagination of vastness and breadth. He was a little child, in the church, shut out from all sights by the high walls of the deep, square pew. Suddenly he was roused from a reverie by the minister's voice reading from Isaiah: "He shall dwell on high: his place of defense shall be the munitions of rocks. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." In that moment was born in him the poetic conception of space. And thus single texts from the Hebrew poets used to relieve for him "dreary unintelligible chapters," reminding him of one of the pleasures of his childhood—the climbing up the dark stairways of a ruined castle near where he lived and obtaining glorious, far-spreading visions through the loopholes.

One of the most touching passages was where he interpreted the patriotic poetry of Israel's exile by the homesick feelings of his Scotch countrymen, equally exiled—though for different reasons—from the land they love. Thus the charm of the lectures, even more than in the wealth of information they abounded with—ethnological, historical, theological—lay in the humanly sympathetic interpretation of the poetry as such.

The lectures were eight in number. The first traced the characteristics of Hebrew poetry to the general characteristics of the Hebrew race, and these chiefly to the never effaced effects of their desert origin and discipline. The Hebrew poet, unlike the Aryan poet, was not a maker, but a seer. His gifts were perception and receptivity, rather than construction. He was a man with a message which he was urgently driven to deliver. The hero was himself his own poet. They had no art separate from experience.

The succeeding lectures treated of the conditions imposed by peculiarities of the language—that it lacks adaptation to rhyme and rhythm—and of the devices to supply the place of these, of their poetry of nature, of the early national poetry evolved in the making of Israel, of David and the Psalter, of the poetry of complaint and confession, of exile and death, in which Israel has become the whole world's "mother of sorrows," and, lastly, the poetry of wisdom.

All these were treated with most satisfactory thoroughness and with charming acuteness of observation and reflection. But, also, the lecturer never forgot his higher office of preacher, and manifestly won both the respect and affection of his audiences by his bold, honest, Christian exhortations to young men, to parents, to citizens, whenever his subjects brought occasion for them.

News from the Churches

Meetings to Come.

EVANGELICAL ALLIANCE, Bromfield Street Church, Boston, May 11, 10 A. M. Subject, Self-Murder: The Cause and Cure of Suicide.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

ANDOVER AND WOBURN BRANCH, W. B. M., Walden, May 7, 10 A. M.

ESSEX SOUTH CONFERENCE, Hamilton, May 13.

AMERICAN PEACE SOCIETY, annual meeting, Huntington Hall, Boston, May 13, 7:45 P. M. Addresses: Dr. Lyman Abbott, Dr. E. K. Hale and Pres. F. A. Walker. Subject, International Arbitration.

SPECIAL MEETING OF THE CONGREGATIONAL EDUCATION SOCIETY will be held at Pilgrim Hall, Congregational House, Boston, May 18, 2 P. M. to act upon a request to change the constitution relative to the time of holding the society's annual meeting.

J. A. HAMILTON, Secretary.

NINETY-FOURTH ANNUAL MEETING, General Association of the Congregational Ministers of Massachusetts at Central Church, Fall River, May 19, 20, 21.

Tuesday, 2:30 P. M. Organization and business. Paper on Enrichment of the Church Service by Rev. S. V. Cole. Evening worship, sermon by Rev. De Witt S. Clark.

Wednesday, A. M. Reports and business. Papers on Relations of the Y. P. S. C. E. to the Church, Rev. Arthur Little; Ought There to Be Any Limit to the Admission of Ministers and Other Denominations to Our Pastors? Rev. John A. Hamilton. P. M. Annual meeting of the Massachusetts Home Missionary Society. Evening. Topic, Denominational Loyalty, Hon. Frederic Fosdick and E. A. Reed.

Thursday, A. M. Reports and business. Papers, How to Provide for the Religious Wants of Our Increasing City Population, Rev. C. L. Morgan; Preaching Needed by the Churches of Today, Rev. A. W. Moore. P. M. Reports on temperance and the Sunday school. Papers, How Can We Make the Sunday School a More Effective Nursery for the Church? Rev. B. F. Makepeace; The Relation of the Church to Good Citizenship, Rev. W. E. Walcott. Evening service. Topic, The Co-operation of Wealth, Rev. A. McCullagh and Rev. Reuben Thomas. Closing exercises.

For aid in securing boarding places delegates should apply to Mr. H. H. Earl, Fall River.

SPRING STATE MEETINGS.

KANSAS,	Lawrence,	Thursday, May 7.
Ohio,	Marietta,	Tuesday, May 12.
Indiana,	Michigan City,	Tuesday, May 12.
Illinois,	Aurora,	Monday, May 18.
Iowa,	Davenport,	Tuesday, May 19.
Massachusetts,	Fall River,	Tuesday, May 19.
Michigan,	Greenville,	Tuesday, May 19.
New York,	Canandaigua,	Tuesday, May 19.
South Dakota,	Pierre,	Tuesday, May 22.
Pennsylvania,	Ridgway,	Tuesday, May 26.
Rhode Island,	Westerly,	Tuesday, May 26.
Vermont,	Windsor,	Tuesday, June 5.
Connecticut Asso.,	Hartford,	Tuesday, June 16.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House, Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary, 153 La Salle Street, Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. S. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" a home or foreign minister under the laws of the State of Connecticut (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1877. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meetings. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money

to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

According to a New Jersey item, the monthly church social may be made much more effective than ordinarily by a little extra attention.

Spring is the season of greatest growth in churches as in nature. The swelling of membership rolls and the threatened bursting of the walls of the meeting houses with large congregations are good signs, not lacking this year.

That little band of infant workers in a New England church seems to be founded upon a strong financial basis.

For stirring activities by an individual and a church we will do well to read the reports from a central Massachusetts city.

Those who have inquired frequently as to the extent to which individual cups have been adopted will be interested to know that nearly fifty of our churches use them.

THEOLOGICAL SEMINARIES.

Bangor.

Required work in the gymnasium under the efficient direction of Professor Gilmore ended April 30. Either class drill work or indoor base ball has been the rule four times a week for the past few months.—At the public examination, Commencement week, each member of the Senior Class will give a five-minute address on some topic connected with the work in homiletics, pastoral theology or sociology.—Professors Ropes and Denio have recently entertained the students in their annual receptions.

Andover.

President Smyth preached in the seminary church last Sunday.—George M. Ward of the Senior Class has accepted a call to the presidency of Rollins College and was ordained in Lowell last Monday.—Mr. Georg Fr  se, instructor in vocal music, has gone to Europe on his wedding tour.—The Hyde lectures, given by Rev. Dr. Henry Blodget, are held Tuesday, Wednesday and Thursday afternoons of this week in Bartlet Chapel.

Hartford.

At the general exercises Wednesday afternoon a review of Miss Scudder's *The Life of the Spirit in the Modern English Poets* was read and there was a helpful sermon by Mr. Merrill.—Last week Professor Gillett gave a delightful talk to the members of the Junior Class on *Student Life in Germany*.—At the conclusion of Dr. Walker's last Carew lecture President Hartnaff expressed, in a few graceful and earnest words, the thanks of the seminary for the course, which has been interesting and instructive.—Most of the Junior Class visited the Deaf and Dumb Asylum last week, with Professor Merriam.—The regular class work in the gymnasium is discontinued for the season.

Yale.

Last Saturday Dr. J. C. Griggs gave the closing lecture of his course in worship music, the subject being *Choir Organization, the Pastor's Relation to Church Music*. Illustrations were given by a quartet, a large chorus and soloists.—Special lectures last week were given on *The Fall and Rise of the Scandinavian Peasantry* by Prof. W. G. Sumner and on *Independence in Politics* by Prof. James Schouler of Boston.—At the meeting of the Philosophical Club Hon. W. T. Harris gave an address on *Nationalization in Modern Systems of Education*.—Papers were read before the class in systematic theology on *White's Life in Christ* and on *Salmond's Christian Doctrine of Immortality*.—Mr. A. T. Harrington of the Middle Class has been engaged by the society for work in Kansas.—R. H. Potter, a Junior, left last week for Nebraska to work under the H. M. S.—Mr. W. W. Wallace will supply the church at Bridgewater next year.—The Commencement exercises and the alumni meeting will be held on May 20.—Prof. Samuel Harris gave his last lecture in the school last week Tuesday.—J. H. Kimball has been obliged to give up his pastorate at Easton on account of ill health. A number of the Senior Class will remain with the Graduate Class next year.

Oberlin.

At the Cleveland Conference, April 15, approbation to preach was granted to Messrs. Clark, Grupe, Haskett, Hinman, Powell and Riggs of the classical course, and to Messrs. Brown, Leary, Miller, Smith and Torrens of the English course.

Chicago.

These students go to South Dakota for summer work: E. F. Lyman to Wheeler, R. B. Hall to Waukegan, C. T. Halbert to Meckling and H. G. Adams to Garretson.

CONFERENCES AND ASSOCIATIONS.

MASS.—Franklin Conference met in Shutesbury, April 29, and was largely attended. Topics were: Aided Churches, Evangelization and Christian Vitality. Pres. M. E. Gates of Amherst gave a scholarly address.

Woburn Conference was held in West Medford, April 28, every church being represented. Topics were: Christian Nurture, The Attitude of the Church in Smaller Places to the Y. M. C. A., Can the Church Supply the Demand of Men for Club and Fraternity Life?

Andover Conference at its annual meeting, April 28, in Tewksbury considered the topics: Congregationalism as a Denomination, As a Witness to the Truth, As a Power for Righteousness, Work of the Churches and Its Lessons, and the A. M. A. Dr. H. E. Barnes preached the sermon.

N. Y.—The Western New York Association met in Spencerport, April 28, 29. Dr. A. L. Smalley preached the sermon. Subjects were: Spiritual Growth of the Church, Our Foreign Population, The Ideal Sunday School Realized, The A. M. A. and Foreign Missions. The Woman's Missionary Union occupied an evening session.

O.—The Central Ohio Conference held its last meeting with the Eastwood Church, Columbus, and enjoyed a rich treat from a consideration of Denominational History and Life. The topics were: What Are the Marks of True Congregationalism? Congregationalism in Ohio, Congregationalism and Education, The Strength and Weakness of Congregationalism, Denominational Loyalty, Our Benevolent Societies. Dr. Leonard of Oberlin addressed the conference on *The Ohio Centennial Celebration*. Dr. Gladden gave an admirable closing lecture on *Why I Am a Congregationalist*.

Puritan Conference was held in Rootstown, April 28, 29. This being the centennial year of Ohio Congregationalism, considerable attention was given to the subject. The topics were: Congregationalism in Ohio, Congregationalism in Education and Evangelization, and Ministerial Standing. The sermon was preached by Rev. P. D. Dodge.

ILL.—The Southern Association met in Mill Creek April 21-23. The sermon was by Rev. A. S. Rogers. Topics were: Hints as to Improvement in Sunday School Work, Factors Essential to Organized Work, The Duty of the Home, the Community and the Church to the Child and Youth, The Responsibility of the Church to Create and Direct Public Opinion The Spiritual Culture of Our Church Members, To What Degree Shall the Membership of the Churches of the Southern Association be Instructed and Trained to Co-operate with Our General Benevolent Societies? The Southern Collegiate Institute, Church Life and Work, The Duty of the Church to Develop a Taste and to Cultivate a Desire for Good Reading Among the Young, and Our Benevolent Societies.

Springfield Association met in Springfield, April 28-30. The sermon was by Rev. Dr. J. B. Fairbank. Papers were on: Recent Attacks on Worth of Foreign Missions, The Emotional and Intellectual in Experimental Religion, The Office of Religious Education in the Formation of Character and Review of The Christ of Today. The Illinois H. M. U. occupied an hour and a half and the Y. P. S. C. E. an hour.

IO.—Four associational meetings were held, April 20-23—the Davenport at Clinton, the Council Bluffs at Oakland, the Denmark at South Ottumwa, and the Webster City at Eagle Grove. At each place all the missionary societies had a bearing, their work being presented by pastors and missionaries. At Oakland and South Ottumwa laymen had leading parts on the program.

The subjects discussed at Oakland were: Reverence in Worship, Present and Historic Standards of Church Doctrine and Life, and The Pulpit and Amusements. At South Ottumwa the topics were: Adaptation of Church Work to Changed Conditions, The Value of C. E. Methods in Developing Christian Character, Organization as a Factor in Church Life, Knowledge in the Use of Scripture, The Religious Newspaper, The Country Church, and a review of Harris's *Moral Evolution*. Themes considered at Eagle Grove were: Has the Bible Lost Its Hold on the People? Is There a Decay of Self-Sacrifice? How to Give and How Much to Give, What Is Christian Socialism? What Is Congregationalism? What Is the Church and Why Should Christians Unite with It? Christ in the Scriptures, in Literature, in History, and in Modern Preaching. Truths

Needing Emphasis, Fellowship, A Higher Spiritual Life, and Crime were among the topics discussed at Clinton. Messrs. Harry Blunt of Iowa City and J. B. Gonzales of Cedar Rapids, after due examination, were approbated to preach. A noteworthy event was the reception into the Congregational fellowship of Rev. C. E. Perkins, a former Unitarian minister, now resident in Iowa City. His statement of belief was entirely satisfactory.

The Dubuque Association met at Cedar Falls, April 27-29. Dr. J. E. Roy of the A. M. A. opening the meeting with a stereopticon lecture. Other phases of home work were presented by Supt. C. A. Towle and Sec. T. O. Douglass, and Rev. H. G. Bissell of India spoke for the American Board. Rev. F. E. Hopkins preached the sermon. Topics were: Co-operation of Churches, Henry George's Theory of Taxation, Baptism of the Spirit, The Church as an Organization of Personal Workers, How to Get a Missionary Offering, A Growing Ministry and How to Know and Use the Word of God. Resolutions were passed expressing sympathy with and confidence in Dr. C. O. Brown of San Francisco, once a member of this body, and calling in question the action of the Bay Association in withdrawing fellowship from him.

At the meeting of Grinnell Association in Victor, April 28, 29, papers and discussions were on: Silent Preachers, or Religious Newspapers, Does Present Day Preaching Give Sufficient Prominence to the Doctrine of Future Retribution? and The Churches and the Christian College. Missionary addresses were made by Supt. C. A. Towle and Secretaries Douglass, Taintor and Herrick, the last named using a stereopticon. Rev. E. M. Vittum preached the sermon.

Mo.—The St. Louis Association met at Maplewood, April 16. The leading addresses were on: Waste in Church Work, Lay Preaching, Conversion and Regeneration, and An Ideal Congregational Church.

KAN.—Northern Association met at Sabetha, April 14-16. Prof. L. E. Tupper preached the sermon. A particularly interesting exercise was an experience meeting, every minister stating why I Am a Congregationalist. Addresses were made on Missionary Work in Africa, and Home Missionary Work in Oklahoma. Other themes were: World-wide Missions, The Work of a Church, The Relation of the Sunday School to the Church, and The Work of Evangelism in Kansas.

NEB.—The Frontier Association held its spring meeting at Curtis, April 21, 22, with unusually large attendance. Abundant rains had rejoiced all hearts. Every church but one in the Association was represented. Pastors and delegates brought news of revival work and ingatherings. Addresses were made on Christian Education and The Holy Spirit. There was a symposium on Christ's Ownership of the Individual, the Church, Business and the Nation. The W. H. M. U. and C. H. M. S. were ably represented, and a whole afternoon and evening were given to Sunday school work.

CLUBS.

MASS.—At the Connecticut Valley Club meeting, April 28, in Springfield, the subject was Electricity. Sub-topics were: The Possibilities of the X Rays, The Economic Side of Electricity and Its Development in Aiding the General State of Social Life, Street Railways and The Ethical Side of Electricity.

MINN.—The Southern Minnesota Club entertained the Minnesota Club at Northfield, April 27. The subject was Christian Education in Minnesota. The clubs were the guests of Carleton College and the First Church of that city.

MO.—The Springfield Club met with the First Church, April 27. The subject was Congregationalism. Its weak points were set forth by Rev. A. J. Van Wagner of Carthage, its strong points by Hon. W. I. Wallace. Others participated in the discussion. The result was a new appreciation of the strength of our denomination and a clearer discernment of its weaknesses and how to remedy them.

NEW ENGLAND.

Boston.

Union.—Last Friday evening the resignation of Dr. Nehemiah Boynton was accepted and resolutions appreciative of his faithful service were passed. That the church reciprocates the love of the pastor for it is evident in the text of that expression.

The Superintendents' Union last Monday night was even better attended than usual, the occasion being a fellowship gathering, the first meeting of the kind ever held by the union. The general subject was: What Points Are You Specially Emphasizing? The answers were given by guests of the

evening, representing the work as it is conducted in six denominations. The speakers were: Rev. E. A. Horton, Rev. C. A. Littlefield, Rev. W. L. Hooper, Mr. S. H. Dudley, Mr. R. G. Huling and Mr. John Gilchrist. In the interests of the great Sunday School Convention to be held in Boston next June, Mr. G. W. Coleman outlined the program and enthused the members with brief remarks.

Massachusetts.

CHELSEA.—Central. At the close of the prayer meeting last Friday night, the large congregation was made happy by the statement that the pastor, Rev. C. E. Jefferson, had decided not to accept his recent call to California. The enthusiastic congratulations of the pastor's friends were full of meaning to him and for the church.

MELROSE.—First. The resignation of Rev. A. G. Bale was accepted last week. About four months ago the pastor resigned, but the church, hoping for a withdrawal of the resignation, refused to accept his action. Mr. Bale has been pastor here for nearly 30 years—ever since his ordination.

NEWTON.—Auburndale. Two shares on the debt of the A. M. A. were collected at the missionary concert last Sunday evening.

HYDE PARK.—A large accession was received to the membership last Sunday, 45 persons being added, six on confession. This is partly the result of the evangelistic services conducted in the town not long ago by Evangelist C. L. Jackson. At the seventh annual cradle roll meeting nearly \$100 were reported as the amount raised last week. During the seven years that Mrs. J. C. Bridgman has superintended this band of little folks it has raised about \$1,100. At a recent meeting, after a discussion of plans for the provision of the enlarging work of the church, it was decided to appoint a committee for securing subscriptions. But the pastor at once began a canvass and secured pledges amounting to over \$10,000, and a lot has been secured.

DEDHAM.—First. The church supper was attended by nearly 200 persons, 159 being members. The responses were many and encouraging and messages were received from many absent members.

GARDNER.—During Rev. F. E. Ramsdell's pastorate of five years the church has been enlarged at an expense of \$40,000, there have been 192 additions and the pew rental is now the largest in the history of the church. Of the 120 persons uniting on confession 45 per cent. were young men.

FRANKLIN.—An interesting work of grace has been in progress during the past month under the lead of Rev. Ralph Gillam. The church has been quickened and about 300 persons have indicated a desire to lead a Christian life. At the annual sale of pews last Tuesday nearly every pew in the house was sold, and the premiums paid were the highest for years, if not in the history of the church. The present outlook is encouraging. Rev. C. W. Longren is the pastor.

BROCKTON.—Porter has added to its membership nearly 700 persons during the 14 years' pastorate of Rev. F. A. Warfield, who has now retired to enter upon a new work in Omaha, Neb. This is considerably more than half the number that has been enrolled since the organization of the church in 1850. It is notable that, notwithstanding the church has sent off 35 of its members to form the new Waldo Church, it still has a membership larger than on Jan. 1 last. It is still maintaining another branch chapel which gives promise of becoming a self-supporting, independent Congregational church within a year. The success of both enterprises is largely due to the energy and wise leadership of the former pastor. On the evening of April 24 the congregation extended to the retiring pastor and his family a reception, which was attended by a large concourse, including a number of his fellow-pastors, city officials and others outside the congregation. The social rooms were tastefully decorated and music and refreshments were provided. The feeling of affection and regret on the part of the people was silently voiced in a gift of \$300 in gold.—Waldo. The section of the city in which this new church is established is the seat of a number of the largest shoe factories in the city and it is growing rapidly in population. It affords a field of great promise for religious work. The church starts free from debt and with ready means for its maintenance, with an energetic constituency and a pastor knowing well how to direct its work. This is the first English Congregational church organized in Brockton since the organization of Porter Church 46 years ago.

LOWELL.—Kirk Street. After a vacancy of two years in the pastorate this church has called Rev. W. A. Bartlett of Chicago, a son of ex-President Bartlett of Dartmouth College.

WORCESTER.—People's dedicated its new edifice April 26. Although undenominational, the organizer, pastor, majority of members and contributors are Congregationalists. The new building seats 300, has parlors, vestry and other conveniences, and cost with lot \$8,250, two-thirds of which have been provided. Great credit is due the venerable Rev. W. T. Sleeper, who at the age of 77 has been pastor, solicitor and building committee, having promised to raise the funds, build the edifice and present it to the people free of debt.—Pilgrim. Dr. Lewis has begun a series of sermons on Gospel Athletics.—Belmont has so outgrown its present building that a larger edifice has become a necessity and the committee is considering locations. In the past two years the church membership has increased 50 per cent. and the Sunday school 300 per cent. Rev. W. B. Oleson is pastor.—First Swedish has sold its house, which had become too small, to the Jews and is trying to secure the Salem Street property when that church unites with Union.—Salem Street had a lecture lately from Russell H. Conwell for the benefit of the Armenian relief fund.

SPENCER.—First. A deficit of \$558 was cleared as the result of an appeal made at a recent morning service. The Men's League has been a decided success during its year and a half of work. The membership is 100. During this time 69 persons have been procured to assist with special music; 57 were from out of town. The expenses have been almost wholly met by offerings at the evening service.

SPRINGFIELD.—First. The ceiling in the auditorium has been pronounced unsafe and the house is closed for repairs. A new steel ceiling will be inserted and the auditorium painted and thoroughly renovated. A month or six weeks will probably be required for the work. Preaching services are meanwhile to be held in Court Square Theater. An orchestra has been secured and the choir will be assisted by a full chorus. Last Sunday the communion service was held in the chapel. Twenty new members were received. One Sunday school class of young women has paid a scholarship at Yankton College and at Atlanta University during the past year.—Hope. The pastor's council, composed of the heads of all organizations connected with the church, meets every two months for conference.—The gospel wagon begins its work in connection with the city mission this week, in charge of Evangelist H. I. Higgins. The wagon is supported by the C. E. Societies of Hampden County and will spend the summer working in the cities and towns as invitations are received.—At the Y. M. C. A. a series of noonday prayer meetings for business men was started this week and will be continued while the interest lasts. The meetings are half an hour in length and are conducted by the city pastors.

HOLYOKE.—Grace. The new edifice of this branch of Second Church was dedicated April 29. The house is small but is admirably located and will seat 200 persons. This capacity is enlarged by opening into the main room the Sunday school apartments, the parlor and the balcony rooms. The choir loft and pulpit are at one corner, and the pastor's room is at the front. The structure is of brick with brownstone trimmings. The cost was less than the subscriptions received. Rev. W. A. Remington offered the dedicatory prayer and Dr. C. A. Dickinson preached the sermon.

Maine.

DENMARK.—This church for some time was composed only of females. Last summer the meeting house was repaired and an earnest student from Bangor Seminary aroused much interest. Since its organization in 1829, the church had never had a settled minister. But now the people were surprised by generous subscriptions for a pastor's salary. Changes and growth have resulted. The Sunday school, Y. P. S. C. E. and the schoolhouse meetings held in seven districts of the town are signs of the interest, and some additions to the church have been received. Rev. C. F. Sargent is pastor.

ELIOT.—The past year has been hard in finances, but improvements costing about \$200 have been made on the edifice. The pastor, Rev. A. L. Golder, and wife were favored with a donation recently. The C. E. Society holds meetings in two neighborhoods, which are well sustained, and the society is a great help and encouragement.

WELLS.—Second. The Ladies' Society recently held its 63d anniversary and gave a history of its past and present helpful work. The society has purchased and furnished a house for a vestry and has borne the expense of heating and lighting. It also cares for the poor of the town.

The church in Island Falls has received a bell inscribed as a gift from Capt. G. A. Carver of New York, in memory of his mother, Elizabeth Carver.

—In Center Lebanon there has been a remarkable revival, assisted by Messrs. Allen Folger and J. F. Gibson.

New Hampshire.

CLAREMONT.—The new chapel connected with the auditorium by two large arches with folding doors has been finished. Its various apartments include parlor, dining room, kitchen and closets, also room for an organ and choir. The structure is of brick, with granite trimmings, to correspond with the church edifice. The beautiful windows are of cathedral glass. The chapel presents an attractive appearance and will be appreciated in the uses for which it was designed. The meeting house is also undergoing extensive repairs. A new steel ceiling and sides, to be appropriately frescoed, are being put in in the audience-room. Additional memorial windows are to be included, also hardwood floors. It is to be fitted throughout with electric and gas lights.

MANCHESTER.—First. The annual meeting was held April 29. Financially the society is in a prosperous condition. The advance of pew rents to provide ample means to defray the expenses has met with nearly unanimous approval. Total receipts last year were \$7,058 and expenses \$6,377. Special revival services have been in session for three weeks at the Second Baptist meeting house, conducted by Rev. Mr. Pratt, D. D. The meetings have been largely attended both day and evening by Christians from all the churches, and a large number of persons have entered the new life.

HOLLIS.—A recent series of evangelistic services under the auspices of the W. C. T. U. resulted in some conversions, but especially in a spiritual uplift of Christians. The dedication or consecration service was tender and helpful, and can hardly fail to be followed by a further blessing.

NASHUA.—First. The pastor, Dr. Cyrus Richardson, expects to spend two months in Europe the coming summer. The church has very kindly granted him leave of absence. The good wishes of many will go with him in his enjoyment of a well-earned vacation.

CONCORD.—First. A petition has recently been circulated among the pew owners looking to the conveyance of all pews to the society, with good prospect of ultimate success, as much interest is manifested.

Vermont.

BRIDGEWATER.—Rev. E. A. Whittier recently held evangelistic services with this church, resulting in the largest revival the town has ever known. This is the 29th series which Mr. Whittier has held in Vermont since he was invited here three years ago by members of the Orange County Association. Nearly 3,000 inquirers have been the results in Vermont.

Connecticut.

NEW HAVEN.—At the last Ministers' Meeting, Rev. J. H. Mason read a paper on The Old Calling and the New.—United. Last Saturday evening Miss Charlotte T. Sibley of Belfast, Me., gave a lecture on Constantine in aid of the Armenian sufferers. The contributions of the Sunday school for April will be given for a scholarship at Hampton.—Howard Avenue. The centennial of the birth of Horace Mann was observed May 3. The pastor, Rev. W. J. Mutch, gave an evening address on Horace Mann and American Education. Individual communion cups were used for the first time last Sunday.—Up to the present time \$3,733 have been collected in this city for the National Armenian Relief Committee.

CENTRAL VILLAGE.—The recent jubilee celebration was attended by a large number of persons, and the occasion was entirely successful. Rev. O. M. Lord preached the anniversary sermon, which contained many historical allusions of deep interest in the locality. During its existence the church has given for religious purposes a total of \$75,000, the largest amount in gifts outside the church being last year. In all 334 members have been connected with the church. The percentage of male members is now larger than at the start.

COLUMBIA.—The recent installation of Rev. J. P. Harvey was the first service of the kind in the town for more than 45 years. The charge to the people was given by Rev. F. D. Avery, who had been the pastor for almost half a century. Only five persons who were members of the church at the beginning of his pastorate were present. In Columbia first sprang up the tender plant which, transferred to New Hampshire, grew into Dartmouth College.

ANDOVER.—A large, enthusiastic gathering at the parsonage, April 22, bade farewell to Rev. and Mrs. G. H. Curtis previous to their leaving for Killingworth in answer to a call. The pastor and his wife were generously remembered with valuable gifts.

Mr. R. H. Smith has become editor of *The Religious Herald* of Hartford in place of Mr. E. D. Church, who has retired.—A vote in the Bristol church on the adoption of individual communion cups, last week, resulted in favor of the change.—Of the \$316 subscribed towards renovating the meeting house in Harwinton, nearly one-half was given by former residents.

MIDDLE STATES.

New York.

EAST ROCKAWAY.—Bethany, Rev. T. S. Braithwaite, pastor, held its annual meeting April 17. Reports showed gratifying results. There has been a large increase in membership and the spiritual condition of the church is greatly improved. Union prayer meetings were held in February and March and were richly blessed. The C. E. and Ladies' Societies have worked energetically, and it is largely owing to their work that the church has become self supporting and that an addition was built to the main building, which is now free of debt.

NEW YORK.—Broadway Tabernacle. The council dismissing Rev. Dr. Henry A. Stimson met April 28. Our letter from New York describes the council's action, and we publish elsewhere the finding of the council, prepared by a committee consisting of Drs. Storrs and Virgin and C. D. Wood, Esq.

New Jersey.

PASSAIC.—Growth continues to be steady at this church, additions being made at each communion, 27 in all within a year. This year the church will contribute to all the regular missionary causes. A new feature that has proved helpful is the monthly social, systematically conducted by different persons from month to month by an alphabetical arrangement. The result has been not only a material relief to the "faithful few," but the discovery of unknown talent and the hearty identification of many with the church activities who were formerly only nominal adherents.

NUTLEY.—The Ladies' Society has presented the church with a handsome individual communion service and has raised over \$200 for the building fund. Easter was a day of rejoicing in many ways. The pastor, for 10 months disabled by loss of sight, was in his place again, and at the close of the service a thank offering was made for the building fund.

THE INTERIOR.

Ohio.

HUDSON.—On April 26 was observed the 70th anniversary of the laying of the corner stone of the first building of the college, which has developed into Western Reserve University now located at Cleveland, only the preparatory department remaining here. The exercises were held in the Congregational meeting house, where the ceremonies of laying the corner stone began. The present pastor, Rev. C. H. Small, preached a sermon on the Character, Object and Value of a True Education. Three evening addresses were given by the pastor, Dr. W. I. Chamberlain and Prof. F. W. Ashley on The Past, Present and Future. Two persons present 70 years ago were present at both services.

Indiana.

CASEYVILLE.—This church dedicated its new edifice April 26. Dr. H. J. Crum preached the sermon. This is a mining town and the church was organized three years ago under the labors of Rev. James Hayes. The coal mine company gave a lot and \$50. Miss Sarah Aldrich of Northfield, Mass., gave \$300 and the Congregationalists of Brazil gave \$100. The total cost was about \$1,000. The dimensions are 28 by 48 feet. The building is a frame house with brick foundation and has high wainscoting and colored windows. A collection was taken in the evening service for the C. H. M. S. Mr. Charles Hill, a licentiate, supplies the pulpit.

INDIANAPOLIS.—Union was organized April 28 with 21 members. The hall not being ready for use the tent of the State H. M. S. was pitched for the occasion. Rev. F. M. Whitlock preached the sermon to a large congregation. The membership represents six denominations with no former Congregationalists and seems earnest and united. The Ladies' Aid Society has 36 members. A lot has been secured and a subscription is in progress for a chapel. A Sunday school has been organized. Rev. O. D. Fisher has charge of the work temporarily and is assisted by the other pastors.

Michigan.

WYANDOTTE.—This young church is grieved by the departure of its pastor, Dr. D. P. Breed, after about four years of service. From an original membership of 27 the church has grown to over 100, and is active in all lines. At the farewell reception appreciative words were spoken in reviewing the pleasant relationship between pastor and people, and valuable gifts were presented the pastor's

family. Resolutions of regret at the closing pastorate and gratitude for past blessings were passed. Dr. Breed goes to Creston, Io.

CONKLIN.—By a spontaneous movement of the people in this little town, a council was called to assist in the organization of a Congregational church in which members of all denominations in the town unite. The council heartily approved of the organization, which has 12 members and \$1,000 in sight for a building. It is the only church of any denomination within a radius of six miles in a thickly populated farming region.

THE WEST.

Iowa.

MANSON AND CENTER.—A canvass for funds for a new house of worship at Manson, to cost \$8,000, has met with encouraging response, about \$4,000 having been pledged in less than two weeks. A new edifice for the Center people is now building, funds already having been raised to cover its cost. Rev. George Marsh is pastor of this double field.

IOWA FALLS.—Great interest has been aroused by the special tent meetings under the leadership of Evangelist C. N. Hunt of Minneapolis. The meetings are largely attended and the converts are said to be numbered by hundreds.

MARSHALLTOWN.—Rev. C. R. Gale has been giving his people a series of illustrated lectures on Our Neighbors, the Cubans, which have attracted much interest.

LARCHWOOD.—Rev. D. E. Evans has begun work here with good prospect. There were several accessions at the May communion.

Minnesota.

MINNEAPOLIS.—Fifth Avenue. Rev. J. E. Smith's pastorate opens auspiciously. This church is situated in a growing part of the city and is destined to make great progress in the next five years.—Bethany. The new pastor, Rev. J. W. Heyward, begins work with good prospects. Congregations are increasing and the burden of an unmanageable debt has been removed.—Forest Heights. The new pastor, Rev. R. A. Hadden, is greeted with large and enthusiastic congregations. A year having been spent in building, the church is now ready to devote all its energies to spiritual work.

NEW ULM.—Rev. J. P. Campbell has closed his work, having been pastor for three years. During his ministry there has been a revival, with about 50 accessions at one communion, and the church has been greatly strengthened.

WALKER.—Efforts are being made to secure a subscription and gifts of lumber with which to build a small chapel on a lot already given. Services are held in the depot with good attendance.

NEW RICHLAND.—By the ministry of Rev. F. H. Oehler, the first resident pastor for years, the church has been greatly built up and an out-station opened at Otisco. The pastor preaches at one other point. Much enthusiasm is awakened along all lines of Christian work.

The pastorless church in Marietta has raised a subscription and secured the services of a neighboring minister.

Kansas.

PAULINE.—Under the leadership of Rev. J. E. Kirkpatrick of Seabrook and Supt. A. S. Bush a Christian Union Association was organized April 19 at this rural point near Topeka. Thus the way is open for religious work in connection with that now in successful progress at Seabrook and Sunnyside. On the same day these brethren reorganized the Sunday school at Fairview School House near Pauline. The way has been prepared for these movements by the faithful efforts last year of Rev. and Mrs. S. D. Storrs.

DUNLAP.—Rev. W. R. Bair accepts his call to continue as pastor for a year from May 1. This church has two branches called Big John and Sunnyside, and the work on the entire field is in an encouraging condition.

ALANTHUS.—The church organized April 19 at this rural point in Gove County was the result of revival meetings conducted by Rev. I. M. Waldrop of Buffalo Park.

CAPTOMA.—Rev. B. M. Maggs, a Methodist evangelist who is to spend the summer here, has been engaged to supply the pulpit during the coming months.

MILFORD.—This enterprise, which a year ago entered into an arrangement with other churches in town to have union and undenominational services under one pastor, has closed its connection with the movement and engaged Mr. F. P. Strong of the Senior Class of Washburn College for the summer, intending to have a permanent pastor in the fall.

State Evangelist Vezzie has returned to Topeka after six weeks' work in Western Kansas. He held

continuous revival services at Wallace and Athol and made brief visits at Brookville, Kirwin, Smith Center and Milford. In all instances special needs were successfully met and the churches prepared for larger service.—The Carson church has recently purchased a \$100 bell, and is stimulated to fresh efforts.—Rev. H. L. Marsh of Sabetha, who has been supplying acceptably at Oneida, consents to continue his labors till July.

Nebraska.

WESCOTT.—Mr. C. E. Howard of Chicago Seminary will have charge here for the summer in connection with Sargent.

MOLINE.—This church, weakened by removals and financial depression, asked advice lately of a council as to the surrender of its work. As another denomination offered to buy the property and continue work in the neighborhood, the council advised its sale and the disbanding of the church.

Colorado.

CRIPPLE CREEK.—Among the losses by the recent great conflagration was the Congregational house of worship, which was totally destroyed.

PACIFIC COAST.

California.

SAN FRANCISCO.—The apparently sensational topic of Rev. H. E. Jewett, statistical secretary of the General Association, at a recent meeting of the Monday Club, was The Exit of the Four Hundred. The address, however, was of a statistical nature, the "exit" being that of 400 members from the rolls of the churches during the past year.

CANADA.

New Brunswick.

MILLTOWN.—This place, just over the line, belongs to Washington County Conference. The pastor Rev. William Williams, reports a season of prosperity. The congregations are as large as the meeting house will accommodate and the Sunday school is full and helpful.

OTHER CHRISTIAN WORK.

Under the joint State executive committee of the Y. M. C. A. of New Hampshire and Vermont a field secretary has aided various associations, as was needed, and looked after the young men in the smaller towns, especially where there are and can be no associations. Deputations of young men who volunteer for the service have worked for a week or more among the scattered people and endeavored to awaken an interest. Encouraging results have followed the past year and a half. Nearly 250 persons began the Christian life, a gratifying result fully justifying the undertaking. Larger results are anticipated in the future when present plans are consummated. The work is mainly supported by the individual gifts of interested friends.

The spring meeting of the Woman's Home Missionary Association at Worcester last week Wednesday was an especially enjoyable one. The

comparison of methods of work as presented by leaders of societies all over the State was full of helpful suggestions. The Sunday school work in Oregon was so effectively described by Rev. Ralph A. Rowley that a collection was afterwards taken that amounted to \$87. The social hour at noon brought together informally women from many cities and towns, who enjoyed the generous hospitality of the Worcester ladies and conversation with one another. Miss F. J. Dyer brought timely hints of other lines along which our work may be prosecuted, illustrating her thought by mention of a recent massing of children in the Lynn schools to hear the thrilling story of how Marcus Whitman saved Oregon, and emphasizing the patriotic side of home missionary work as appealing to classes in current events in woman's clubs.

The newly elected officers of the six Intercollegiate Young Men's Christian Associations of Boston held their annual training conference at Association Building Saturday and Sunday, April 18, 19. The conference, composed of 37 officers, was conducted by the intercollegiate secretary, Robert E. Lewis. Addresses were made by Mr. S. M. Sayford, college evangelist, Rev. H. P. Beach, secretary of the Student Volunteer Movement, Prof. George K. Morris of Boston University, Rev. Dr. James M. Gray of Boston, Mr. Ralph C. Thomas of Harvard University, Mr. A. B. Brown of Harvard Medical School, State Sec. R. M. Armstrong and General Secretary Mehahey of Boston. These college associations are the organized religious force in the six foremost Boston colleges—Massachusetts Institute of Technology (1,187 students), Harvard Medical School (507 students), Boston University Law School (345 students), College of Liberal Arts (385 students) and medical school (185 students) and Massachusetts College of Pharmacy (270 students). The Intercollegiate Association has 308 members, conducts six weekly religious meetings at the various colleges, has 77 students in three college Bible classes, holds classes for the study of missions and has among its leaders twelve who plan to go to the foreign field.

The Syndicate Publishing Co. now announce another material advance in the price of their popular Encyclopædic Dictionary, to take effect on June 1. Between now and that date any of our readers can secure this great work upon a payment of \$1 and twelve subsequent monthly payments of \$1.40 each, having possession of the four volumes during the entire time. It is generally conceded that this work is unequalled in accuracy of its definitions and fullness of treatment of all words and subjects. That it has kept right up to date is shown by the presence of such words as "aseptolin" and "Roentgen Rays" and other words which have been in use but a few months. Strong testimonials as to the high character and reliability of the work have lately been given by such men as Dr. Parkhurst, ex-Postmaster Bissell, Supreme Judge Dickman and many others whose endorsements are surely sufficient to uphold the claim of its publishers that the Encyclopædic Dictionary is a prime necessity in every household.

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The Writing Desk is finally planned. It has the full overhang, and its interior cabinet work is of the latest pattern; there are 4 pigeon holes, 2 racks for books, 1 shelf, 2 large filing boxes, 1 drawer and a square compartment for pens, ink, etc.



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THE BUSINESS OUTLOOK.

The improvement in the general merchandise movement is not up to expectations. However, at many of the largest centers, a fair volume of business is doing. Prices show no decided improvement, but the present general level is considered firm.

In Fall River the glut of print cloths continues and it is feared that a general shut-down of the mills there will have to be resorted to, to cure the evil. The poor condition of the general cotton manufacturing industry is more or less reflected by the decline in cotton mill securities, not only at Fall River, but at the Saturday and Wednesday auctions in this city.

There is little or no improvement in the woolen trade, and as for leather, the Leather Trust is understood to be selling goods at very low prices. The movement in boots and shoes is fair. In rubber boots and shoes, it is, of course, between seasons, but the trade here is agitated by rumors of outside competition to the Rubber Trust, to be carried on by former trust men, who do not like the methods of the present management.

As regards money, it is easy to the right borrower and on satisfactory collateral. Mercantile paper of the better grade is scarce. In the stock market trading has been narrow and prices none too strong. Speculation is not rampant, and, in the absence of outside public interest, is confined mainly to Stock Exchange circles.

BIOGRAPHICAL.

EDMUND KIMBALL ALDEN, D. D.

After several months of impaired health, not serious enough to awaken real solicitude, Dr. Alden passed suddenly into the higher life, April 30, at the age of seventy-one. He was a direct descendant, in the seventh generation, of John Alden of Mayflower fame, and his father was a distinguished physician in Randolph, where the son was born, and at whose village academy he prepared for college. He was graduated from Amherst in 1844, received from there the degree of D. D., and was for many years one of its trustees. After a year's teaching in Williston Seminary he took the course at Andover Seminary, and two years later, in 1850, was ordained pastor at Yarmouth, Me. His ministerial life covered a period of twenty-six years, and was spent, in addition to the Maine pastorate, in Lenox and with the Phillips Church, South Boston.

But Dr. Alden will be remembered chiefly for his conspicuous service in connection with the American Board, being home secretary from 1876 to 1893. His important work during these years is appreciatively described elsewhere by his successor, Dr. Daniels. In 1850 Dr. Alden married Maria Hyde of Bath, Me., who is left alone in feeble health to mourn his loss, no children having been born to them.

The funeral at the Park Street Church, Monday noon, was attended by many. Rev. Dr. A. E. Thompson paid the formal tribute.

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"Best sarsaparilla." When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is—? . . . There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

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WOMAN'S BOARD PRAYER MEETING.

FILGRIM HALL, CONGREGATIONAL HOUSE,
BOSTON, MAY 1.

Miss Frances J. Dyer presided and spoke of the fact that we are living in a remarkable time, that crises seem to be a part of the divine plan, that this condition is so marked at present as to attract the attention of many outside the active work of the church, and that God's people have been carried through crises just as they have drawn closer to Him.

In the close union which exists between Christian workers, the Woman's Board of the Interior was mentioned as the calendar topic for the day, and Mrs. Kellogg led the petitions in behalf of that board.

The work and workers in Smyrna having been much in mind during the week, it was a great privilege to hear about it all from Mr. Bartlett, who has labored for twelve years in that city. Miss Nellie Bartlett is at present in Boston, but under medical treatment, and was unable to come in and tell of her own kindergarten, in which so many children in this country have been interested, but the story of its success was a bright one, as her father told of the forty-five children with their "mother play," their Christmas giving and their sending of fruit and flowers to the hospitals and of the training classes, from which Miss Bartlett and Miss Saunders have sent out teachers to establish kindergartens elsewhere in Turkey. He also spoke of the girls' boarding school and of the boys' school, in which the Scriptures are always taught, while in the competing schools no positive religious instruction is given. A very hopeful aspect of the work in Smyrna was presented, shaded a little by the present retrenchment.

Miss Stanwood gave a message from Mrs. S. W. Howland full of appreciation of the sympathy and prayers in behalf of Dr. Howland during his long illness and begging that prayers may still be offered that his recovery may be speedy and sure.

Mrs. Smith gave the latest word from Miss Child as she was on her way from Canton to Foochow.

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CALIFORNIA.		Ave.,	3 9
Cottonwood,	— 3	First,	— 20
Niles,	4 4	Hope,	10 10
Norwalk,	— 19	Taunton, Winslow,	4 10
San Francisco,	21 22	Worcester, Belmont,	1 4
Eleventh,	— 3	Hope,	1 4
Olivet,	— 5	Old South,	12 25
Park,	6 11	Piedmont,	1 4
Whittier,	— 3	Pilgrim,	1 4
CONNECTICUT.		Plymouth,	3 7
Glastonbury,	4 4	Salem St.,	5 7
Wallingford,	2 4	MICHIGAN.	
ILLINOIS.		Bedford,	5 5
Chicago, Co. land St.,	21 32	Conklin,	6 12
Summer Hill,	3 2	Owosso,	— 6
Woodburn,	19 23	Salem, First,	3 3
INDIANA.		St. John's,	— 8
Angola,	28 28	NEBRASKA.	
Indianapolis, Union,	— 21	Arcadia,	4 4
IOWA.		Flag Butte,	5 7
Byron,	— 12	Stanton,	8 10
Cincinnati,	9 9	Wescott,	7 7
Des Moines, Getman,	— 4	NEW JERSEY.	
Jennings,	— 14	Jersey City, Waverly,	26 26
Kelley,	— 6	Nutley,	— 5
Marion,	53 58	Vineland,	15 15
Kodney,	5 5	OKLAHOMA.	
Salem,	4 6	Cimarron,	— 36
Stillwater,	— 12	El Reno,	3 3
Wayne,	— 3	Seward,	3 7
KANSAS.		Stillwater,	5 12
Alathus,	12 12	OREGON.	
Bala,	15 15	Ashland,	4 6
Carbondale,	12 12	Elliott Prairie,	18 18
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Denmark,	3 3	AVE.,	— 3
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Immanuel,	8 10	Alcester,	4 8
Maverick,	1 5	Deadwood,	7 7
Mt. Vernon,	— 6	VERMONT.	
Old South,	2 4	Burlington, College	3 11
Park St.,	15 17	St.,	— 8
Phillips,	3 10	Wells River,	— 8
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Brockton, Porter,	17 19	Hartland,	— 3
Waldo,	28 34	Plattville,	16 20
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Clarendon Hills,	9 11	Milwaukee, N. H.,	12 14
Lowell, Elliot,	5 9	Churches with less	— 25
Highland,	6 16	than three,	32 32
Malden, First,	6 7		
Newton Center,	9 15		
Norwood,	7 7		
Paxon,	— 3		

Conf., 826; Tot., 1,273.
Total since Jan. 1. Conf., 8,792; Tot., 14,329.

**ADVANCE SUMMARIES FROM THE
YEAR-BOOK.**

Churches, whole number.....	5,492
" added.....	219
" gained.....	140
Ministers.....	5,347
Church members.....	692,453
" gained.....	18,369
Additions.....	57,932
" on confession.....	35,327
Removals.....	37,851
" by death.....	8,225
Sunday school members.....	682,598
" gained.....	4,645
Benevolent contributions.....	\$2,187,150
" decrease.....	2,881
Home expenditures.....	6,707,612
" decrease.....	327,691

Some Endeavorers in Ontario report their pastor's sermons and circulate copies of the reports among those not able to go to church.

For Seasickness

Use Horsford's Acid Phosphate.

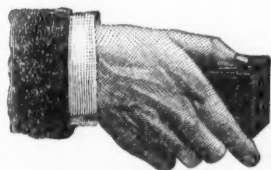
DR. J. FOURNESS-BRICE of S. S. Teutonic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

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Rudyard Kipling
Thinks of the
Pocket Kodak.**

"I can only say that I am amazed at the excellence of the little Kodak's work."

Rudyard Kipling

Booklet free, tells all about it.



Pocket
Kodak
loaded for
12 pictures,
1 3/4 x 2 in.
\$5.00.

EASTMAN KODAK CO.

Rochester, N. Y.

TEN MILE SPIN

BEFORE BREAKFAST + + + +
AND AS FRESH AS WHEN SHE
STARTED - BECAUSE SHE RIDES

A WARWICK

THE EASIEST RUNNING OF BICYCLES
DUE TO ITS DUST PROOF BEARINGS
AND OTHER INIMITABLE POINTS OF
+ + + + PERFECTION + + + +
IF THE RIMS ARE VERMILION IT IS A
WARWICK

WARWICK CYCLE MFG. CO.
245 COLUMBUS AVE. BOSTON SPRINGFIELD MASS.

245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

OLD BOOKS BOUGHT.
LIBRARIES AND SMALL PARCELS OF
BOOKS PURCHASED.
Save the expense and delay of Auction Sales.
N. J. BARTLETT & CO., 28 Cornhill, Boston

IT WILL SERVE THE INTERESTS
of all concerned if, in correspondence suggested by
announcements in our ADVERTISING COLUMNS, men-
tion is made of the fact that the advertisement was
seen in *The Congregationalist*.

The Shawknit Half-Hose

Are so constructed as to **Fit.**

They contain **NO BUNCHES,**
They contain **NO PERCEPTIBLE SEAMS,**
They contain **NOTHING** to ANNOY and are made of

The **BEST YARNS** and in a Great Variety of Attractive Styles.

Look for the trade-mark on the toe.
Send for Descriptive Price-List.

SHAW STOCKING CO., Lowell, Mass.

WEEKLY REGISTER.

Calls.

ALEXANDER, James, Tewksbury, Mass., accepts call to Newport, N. H., and will begin labor in May.
 APPLEMAN, Hiram H., St. Charles, Minn., to Sauk Rapids.
 BRINK, Lee A., Bowdle, S. D., to Gettysburg. Accepts.
 BROWN, Thos. J., Reedsburg, Wis., to Lancaster.
 BUSH, Fred W., Orion, Mich., to Twenty-fifth St. Ch., Port Huron. Accepts, and has begun work.
 DREISBACH, Chas. H., Frankfort, S. D., to Lebanon, Copp and Logan. Accepts, with residence at Lebanon.
 ELLEDGE, Wm. M., Chicago Sem., to Overbrook and Ridgeway, Kan. Accepts, and has begun work.
 ELLSWORTH, Fred K., Bangor Sem., to Pittston, Me. Accepts, and has begun work.
 FORBES, Harrison L., Union Ch., St. Louis, Mo., accepts call to Olivet Ch., Kansas City.
 GARRETTSON, F. V. D. (Pres.), Buckley, Wn., to N. Journal, Vt. Accepts.
 HAYES, James, Coal Bluff, Ind., to S. Danville, Ill. Accepts.
 HULBERT, Jay M., to the permanent pastorate at Clinton, Io.
 JEFFERSON, Chas. E., Central Ch., Chelsea, Mass., declines call to First Ch., Oakland, Cal.
 JOHNSON, Peter A., Yale Divinity Sch., accepts call to be assistant pastor of Dwight Pl. Ch., New Haven, Ct.
 McDUGALL, Wm. H., to supply a year at Claremont, Cal., where he has preached for five months.
 MITCHELL, S. L., to Jonesport, Me. Accepts, and is at work.
 NAYLOR, Benj. D., Crockett, Cal., to Sulsum. Accepts.
 ROBINSON, OLIVER T., recalled to Perry, Okl.
 STAPLETON, Robert, Belle Plaine, Io., declines call to Fairmount, Ind.
 STEARNS, Edward R., New Vineyard, Me., to Warren.
 STEVENS, Julius M., Chicago Sem., to Morgan Park, Ill.
 THOMAS, David L., to Bowdle, S. D. Accepts.
 TUCKER, Silas F., Bondville, Vt., accepts call to Cornish, N. H.
 UPSHAW, Wm., Vittum, Okl., to N. Enid and Paradise. Accepts, to begin work at once.
 WARD, Geo. M., Andover Sem., to the presidency of Rollins College, Winter Park, Fla. Accepts.
 WHITNEY, Joel F., Coventryville, N. Y., to Eldred, Barryville and Glen Spey, N. Y. Accepts.
 WILLIOTT, Benj. A., Bangor Sem., to Lee, N. H. Accepts.
 WILLIS, Josiah G., Dana, Mass., to Holland. Accepts.

Ordinations and Installations.

ELLIS, Walter M., i. Elroy, Wis., April 29.
 HARVEY, Jasper P., i. Columbia, Ct., April 28. Sermon, Prof. C. S. Beardslee; other parts, Rev. Messrs. W. S. Palmer, D. D., D. J. Bliss, B. E. Perkins, E. C. Ingalls.
 HAYNES, Chas. S., i. Lancaster, Mass., April 21. Sermon, Prof. L. O. Braastow; other parts, Rev. Messrs. G. R. W. Scott, C. S. Brooks, G. H. Pratt, Seelye Bryant, Joseph Torrey.
 HOPKINS, W. Herman, i. First Ch., Poughkeepsie, N. Y., April 21. Sermon, Dr. D. S. Mackay; other parts, Rev. Messrs. W. A. Robinson, J. B. Thrall, W. F. Stowe, C. A. Alden.
 PORTERFIELD, Jno. F., o. Mattison, Mich., April 15. Sermon and prayer, Rev. H. A. Decker; charge, Rev. N. D. Lamphear.
 STUMP, G. E., o. Merville, Io., April—. Sermon, Rev. W. A. Pottle.

Resignations.

DAVIES, James, Bremen, Ind., to take effect May 17.
 JEWETT, Jno. E. B., Aurora, S. D.
 KREUTER, A., German Ch., Muskegon, Mich.
 SHANNON, Wm. H., Second Ch., Salem, Mich.
 TANGEMANN, Gottlob D., De Witt, Neb.

Dismissals.

CAMPBELL, Jno. P., New Ulm, Minn., April 21.
 DAVIS, F. Lincoln, Ward Hill Ch., Bradford, Mass., April 29.
 FORBES, Harrison L., Union Ch., St. Louis, Mo., April 27.
 STIMSON, Henry A., Broadway Tabernacle, New York, N. Y., April 28.

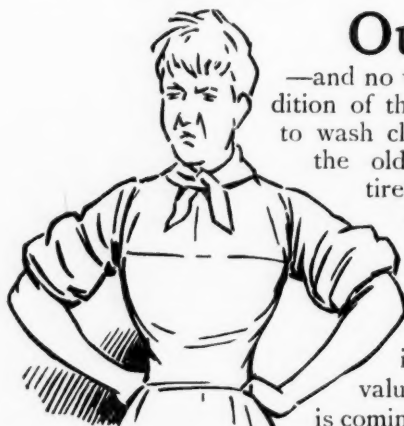
Churches Organized.

CIMARRON, Okl., rec. 9 April, 36 members.
 CONKLIS, Mich., rec. 27 April, 12 members.
 INDIANAPOLIS, Ind., Union, rec. 25 April, 21 members.
 RIDGWAY, Okl., rec. — April.
 SALEM, Okl., rec. — April.
 WAKITA, Okl., rec. — April.

Miscellaneous.

BREED, Dwight P., received from his church in Wyandotte, Mich., a silver breakfast and tea service as a parting gift.
 FERGUSON, Aristides T., has terminated his labors at Antrim, N. H.
 HADLOCK, E. A., at his own request has withdrawn from an M. E. conference in Maine and joined a Congregational association.
 HOLBROOK, Amos A., preached his farewell sermon at Colchester, Vt., April 26, and goes to his home in Tunbridge, Mass. On account of ill health he will not take work at present.
 LUCKEY, Frank E., and wife, were given a reception last week by Humphrey St. Ch., New Haven, Ct., prior to their departure to Europe for an absence of several weeks. The pulpit will be supplied by Prof. G. B. Stevens.
 OSBORNE, C. A., assistant pastor of Dwight Pl. Ch., New Haven, Ct., and his wife, were given a farewell reception last week, and presented with a beautiful set of candleabra. They will return to their former home in Beloit, Wis.
 PLASS, Norman, late of Cincinnati, O., will return June 1 from his winter in Florida with greatly improved health. His summer address will be Williamstown, Mass.
 PLATT, Henry D., who, since retiring from active service nearly two years ago has been living at Franklin, Neb., had a severe stroke of paralysis, April 28, and fears are entertained for his recovery. He had preached for Rev. G. W. Mitchell the previous Sunday evening.
 REMELE, Wm. A., has closed work at Weybridge, Vt.
 SMITH, Edward L., Walla Walla, Wn., has received a bicycle from friends within and outside the ch. In addition he has been granted a three months' vacation, which he will spend in the East.

It's peetiful when God's bairns fecht through greed and envy, but it's hersome when they are wullen tae wrestle aboot the Evangel, far surely the end o't a' maun be peace.—Ian Mac-laren.



Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.

They must be out of their wits. Why don't they use **Pearline**? That is what every woman who values her health and strength is coming to. And they're coming to it now, faster than ever. Every day, **Pearline's** fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy.

MILLIONS NOW USE PEARLINE

Take a Combination Case of the LARKIN SOAPS

and a "Chautauqua" Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL.

CASE CONTAINS . . .



100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
 9 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
 Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.

If changes in contents desired, write.

The Soaps at retail would cost \$10.00
 Either Premium is worth . . . \$10.00
 Both if at retail . . . \$20.00

From factory to family, Both \$10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Nov. 14, 21, and 28.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the goods and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

NOTE.—We have examined the goods and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.—*The Watchman, Boston*.

BUFFALO LITHIA WATER

Spring No. 1.

IN NERVOUS INDIGESTION.

DR. P. A. FLOURNOY, Charlotte Court House, Va.:

"My Nervous System was shattered, my digestion difficult and painful, the stomach often rejecting the lightest possible article of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of tea and Crackers I visited the Buffalo Springs and put myself upon the Water of Spring No. 1. I was soon conscious of an increase both of the appetite and digestive power, and at the same time, of a gradual increase of Nervous Vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter actively upon the arduous duties of my profession."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, \$5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st.

Proprietor Buffalo Lithia Springs, Va., on the Atlantic and Danville Railroad.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

CHURCH CARPETS

AT MANUFACTURERS' PRICES. 658
JOHN H. PRAY, SONS & Co.,
 CARPETS AND UPHOLSTERY
 WASHINGTON ST.
 OPP. BOYLSTON ST.
BOSTON.

BOSTON CONGREGATIONAL PERILS.

In addition to the usual audience at the Boston Ministers' Meeting last Monday, many friends of Dr. Nehemiah Boynton were present to listen to his farewell address. Dr. Boynton believes the historic principle of Congregationalism, its independence, is its chief peril today, and that the churches in old Boston especially can only survive and prosper by introducing a principle of association. In years past the city churches were largely carried on by a few consecrated, wealthy men. If there is any criticism to be made upon their methods it is that they did not train younger men to succeed them.

The necessary principle of association may be introduced, the speaker believes, by rearranging the conference relations of the Boston churches, by strengthening the feeling of brotherhood between Boston ministers and those in charge of suburban churches, by a closer, more sympathetic relation with the benevolent societies, and by a united effort to build a new Congregational House which shall be worthy of the denomination. At the close of Dr. Boynton's remarks Drs. Smith Baker and Barton expressed their appreciation of his personal graces and his work in Boston and wished him Godspeed in his new field.

On motion of Dr. Little, Drs. Furber, Hamlin and Lansing were appointed to draw up resolutions of respect and sympathy for the family of the late Dr. Alden, to be presented at a future meeting.

GOVERNOR WOLCOTT'S VETO.

Prefacing his message with a statement of some of the minor, technical and legal questions involved in the law intended to affect the First Church, Lowell, Governor Wolcott concludes thus:

Upon general considerations of public policy I do not think the bill is wise. It is not only special legislation, but is legislation which directly takes sides in a church controversy, some of the issues of which are already before the court for determination. I think the policy of the commonwealth is best carried out when the State abstains, so far as may be, from interference with church affairs and requires members of religious organizations to settle their affairs under the wise provision of the general laws upon our statute-books.

It has been strongly claimed and I doubt not that the members of the legislature were influenced by the belief that the equities of the case required the passage of the bill.

On this point I do not feel called upon, for the purposes of this message, to express an opinion, but it is proper to observe that the polity of the Congregational body provides a tribunal to hear and settle church dissensions, to wit, a council of churches, and that this method of adjudicating differences has been declined by the petitioners for the present legislation.

I cannot but believe that the members of the legislature have been influenced by the consideration of the apparent equities of the present case to disregard the general policy which should animate all legislation, to wit, that special legislation is at all times to be deprecated, and that the State should keep aloof from and not interfere in the affairs of religious corporations. To do so would, in my judgment, not only be unwise as a matter of public policy, but would invite the frequent application for such interference to the extent that the legislature would find itself called upon to be the court of appeal in all church affairs where the members and officers found themselves unable to agree.

For the foregoing reasons I am unable to approve the bill. ROGER WOLCOTT.

The veto will be sustained. The House turned a somersault, and by a vote of 160 to 16 refused to pass the bill.

Q'OCIZONE gives one the sleep of nature, to awake brisk and refreshed. \$5.00. Most druggists will have it. C. N. Crittenton Co., New York Agent. Or write Recuper Co., Boston.

NOTHING SUCCEEDS LIKE SUCCESS.—Every year our sales have increased. This has been going on for more than thirty years. Hundreds of thousands of people rely exclusively on Adamson's Botanic Cough Balsam whenever troubled with Coughs or Lung Diseases. Sold at all druggists.

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
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- FAHNESTOCK Pittsburgh.
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- ECKSTEIN }
ATLANTIC }
BRADLEY }
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UNION }
- SOUTHERN } Chicago.
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MISSOURI } St. Louis.
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- JOHN T. LEWIS & BROS. CO Philadelphia.
- MORLEY Cleveland.
- SALEM Salem, Mass.
- CORNELL Buffalo.
- KENTUCKY Louisville.

IF YOU DON'T KNOW, ask the practical, responsible painter—ask anyone whose business it is to know—and he will tell you to use Pure White Lead and Pure Linseed Oil. They make the best and most durable paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors use the NATIONAL LEAD CO.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades—forwarded upon application to those desiring to paint.

NATIONAL LEAD CO., 1 Broadway, New York.

Individual Communion Cups

are rapidly coming into use. The change is being made by the advice of physicians, on sanitary grounds. The cups or goblets are silver plated. When used, they are left on the hymn-book rack or in the pews.



We can supply complete outfits, and will send circulars and quote prices to anyone interested.

Meriden Britannia Co.

MERIDEN, CONN. 208 FIFTH AVE., N. Y. Manufacturers of baptismal, offertory and communion ware, as well as all kinds of high class silver-plated goods. Collection Plates a Specialty.

Could every housewife know how much time, trouble and labor is saved and how easy cooking is made with a



GLENWOOD RANGE she would USE NO OTHER.

For sale in all prominent cities and towns | Made by THE WEIR STOVE CO., Taunton, Mass. throughout New England.

STEARNS BICYCLES

(The Yellow Fellow)

Handsome Catalogue Mailed Free.

The Stearns is a modern wheel of advanced construction. Lightest, strongest and lasts the longest. The '06 Stearns surpasses all former models.

E. G. Stearns & Co., Syracuse, N.Y.

RESULT OF COUNCIL, BROADWAY TABERNAACLE, NEW YORK CITY.

Whereas, Rev. Henry A. Stimson, D. D., has resigned his office as pastor of the Broadway Tabernacle Church in New York, and the church, by a vote duly certified to us, has accepted his resignation, it only remains for the council to recognize and declare the termination of the said pastorate, on the first of May following, to express its regret for it and to convey its fraternal regard to those primarily affected by it.

Rev. Dr. Stimson came to this office three years ago from the city of St. Louis, in which he had been and was most highly honored and tenderly beloved, and in which his Christian labor and leadership, under God's favor, had been attended with extraordinary success. He came with reluctance, after prolonged hesitation, only in answer to the urgent and unanimous call of this church, as re-enforced by the ardent desire of its former revered pastor, Dr. William M. Taylor, and by the equally earnest and strenuous desires of other pastors in this neighborhood between whom and himself there was, and is, the most unreserved confidence. He came fully understanding that peculiar difficulties attended this position, but resolved in a spirit of courageous consecration to do whatever the Master should permit, by faithful service to this church and congregation, to all the churches affiliated with it, and to all the Christian interests which he might assist in this great metropolitan center.

He has wrought, with unsparing use of all his remarkable gifts and powers, for the furtherance of the divine cause thus in a measure committed to his hands, and has had the joy of seeing the work for God and man, in different directions, greatly prospering under his influence. In the Sunday school of this church, in its missionary work, in its benevolent contributions, in the numbers assembled in it for worship and in the influence exerted by him on the churches of the vicinity, his Christian success has been conspicuous, fully justifying the confident expectations of those who eagerly urged him to come hither.

Certain special difficulties encountered by him, and apparently not to be removed or overcome, have, however, led him to feel that he must seek another field for future labor, and by reason of this conviction on his part, assented to by the church, the council most regretfully confirms their common action and declares his pastorate closed, according to the terms of his letter of resignation. The council gladly avails itself of the opportunity most earnestly and affectionately to commend Dr. Stimson to all the churches which it represents, and to all the churches of our Lord Jesus Christ, as an able and honored pastor and preacher—noble in spirit, sound in the faith, catholic in sympathy, while faithful to his special communion, devoted to his spiritual work and full of rich enthusiasm for it. He has greatly endeared himself to the ministers and churches assembled in this council, and to ministers and churches of other names in the city. He has given to us and to them wise counsel, animating impulse and personal inspiration in the years of his recent presence among us; and for his future usefulness and reward in any work to which the Master may call him, we, with undoubting confidence, look forward. Not in the pulpit only, on the platform, in committees and in conferences, as well as in the closer fellowship of familiar personal intercourse, he will bring to others, we are sure, as constant and generous a blessing as he has brought to us.

The council presents, also, assurances of its fraternal regard to the church which has called it together, and earnestly trusts that the distinguished history of this church during the more than fifty years of its existence will be continued, and its Christian prosperity be maintained and advanced, under the divine favor, in the years to come.

If you would always be healthy keep your blood pure with Hood's Sarsaparilla, the one true blood purifier.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARTLETT—In Lowell, April 26, Mrs. Mable E., widow of Horace E. Bartlett, aged 69 yrs. "She hath done what she could."

PENNIMAN—Entered into life, April 8, Mrs. Lavina F. Damon, wife of the late Merit F. Penniman of Windsor, Vt., aged 59 yrs., 11 mos., 7 dys. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

PLASS—In Miami, Fla., April 22, Harold, only son of Rev. Norman and Jessie Plass, aged 6 yrs., 9 mos.

TYLER—In Roslindale, May 2, of pneumonia, after a brief illness, Mrs. A. U. Tyler, aged 63 yrs., 3 mos., 6 dys.

LUCINDA TAYLOR BARBER.

The wife of Rev. Luther H. Barber, died at Ellington, Ct., April 26, in the seventy-eighth year of her age. For more than fifty-three years she had worked with her husband in the Master's kingdom. By her kind and winning manner she drew to herself to an unusual degree the hearts of all who knew her. Her thorough knowledge of the Bible, her intense love for souls and her own consecrated life admirably fitted her for the place which she so nobly filled, especially for her successful work among the young men in the Sunday school, ten of whom from her own class at one time united with the church. Throughout her whole life she was deeply interested in the work of all our missionary societies and was always ready to make sacrifices in their behalf. The same unselfish spirit characterized her in the home where her cheerfulness and vivacity brought continual sunshine and gladness to the hearts of those who loved her best.

Though an invalid during the closing years of her life, she retained these characteristics to the last, and looked forward not only with hope but with intense longing for the day when she should meet and be with Christ. She was tenderly and lovingly cared for by her husband and only daughter, who in their loneliness and sorrow have the sympathy of a large circle of neighbors and friends, in whose hearts Mrs. Barber had a warm and abiding place. But they sorrow not as those who have no hope, for in their grief they find comfort in the glorious hope which she cherished and in the precious memories which she has left them.

REV. VICTOR EUGENE LOBA.

Born in St. Louis, Jan. 21, 1854, of Swiss parentage, the brother of Rev. Dr. Loba of Evanston, Ill., and of Mrs. Prof. C. A. Beckwith of Bangor, Me., and three other sisters, he was educated at Olivet College and at Hartford and Oberlin S-minaries. As minister and teacher he labored in Sleepy Eye, Minn., Eldon and Siloam Springs, Ark., and Noble, Mo., where his earthly work ended April 26. A wife and five children survive him. He was a man with a heart close to nature, a fine classical scholar, a writer of exquisite English style. Although suffering bodily infirmity from early childhood and under constant provocations to bitterness and melancholy, he maintained a spirit of sunny cheerfulness. He felt that places remote from centers of business and culture need the influence of educated as well as consecrated men, and he himself responded to this call and longed that many more might share with him this opportunity for the Master. He has left the legacy of a brave, unselfish life spent for others and of a strong faith in the living God, noble in its simplicity.

C. A. B.

MRS. JULIA M. DAVIS

Died in Malden, Mass., on Friday, May 1, at 9:30 A. M., in the sixty-seventh year of her age. In early life she devoted herself to the Lord, and for fifty years or more it has been her delight to serve him. For the last fifteen years she has been a faithful member of the First Congregational Church in Malden, but the greater part of her life was spent in Haverhill, Mass. There and in Malden she was well known as one tender in heart, gentle in manner and fruitful in life. What was said of Dorcas could truthfully be applied to her: "This woman was full of good works and almsdeeds which she did." Two sisters and a brother survive her, and a large number feel with them that in her death they have lost a dear friend. "He giveth his beloved sleep." A. W.

Dr. Miles' Nervine

Restores Health.

It's a nerve and tissue food. First, it soothes the irritated, overworked nerves and then it supplies them with just the food they need. It cures insomnia, nervous prostration and general debility when all else fails.

Dr. Miles Medical Co., ELKHART, IND.

ALL DRUGGISTS SELL IT. BOOK ON HEART AND NERVES FREE.

DENT'S CORN GUM

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

Try Dent's Toothache Gum.

HOOPING COUGH CROUP

Can be cured by using ROCHE'S HERBAL EMBROCATION. The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale, E. FOUGERA & CO., New York.

OUR BOOK,

How to Disinfect,

Sent Free.

*** "Sanitas" Co. Ld., 636 West 55th St., N. Y.

We desire to mail free our complete illustrated book, prepared at great expense, "How to Disinfect," giving rules in cases of infectious diseases, and also in everyday life. The care of sinks, sewers, etc. Remember—the intelligent use of true disinfectants is the surest defense against one half our sickness. Send your address to-day.

Eclipse Windmills

Pumping and Geared.

TANKS of all sizes of Pine, Cedar, or Cypress. Hand, Steam & Power Pumps

Estimates for water supply systems given on application.

Eclipse Friction Clutch Pulleys.

CHARLES J. JAGER COMPANY, 174 High St., Boston, Mass.

CATARRH

DIRECTIONS.

Apply a particle of the Balm directly into the nostrils. Draw strong breaths through the nose. Use three times a day, after meals preferred, and before retiring.

ELY'S

CREAM BALM

Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from Colds. Restores the

COLD IN HEAD

Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

THE GENUINE DR. BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

Poorness of the Blood and Constitutional Weakness.

Imported by E. Fougere & Co., N. Y.

To avoid imitations BLAUD is stamped on each pill.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

Every package of this popular dentifrice contains:

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FOR THE TEETH AND BREATH.

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IT CURES FROM HEAD TO FOOT.



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Puritana corrects, strengthens, and naturalizes the stomach by an original, common-sense process.

It causes the food to be promptly and properly digested in accordance with nature's laws, and creates new blood, new tissues, new nerve force, new vigor, and new life. These fresh forces expel impurities, humors, and degenerated elements from the body, whether they exist in the Stomach, Blood, Liver, Kidneys, Lungs, Nerves, Brain, or Skin.



Nature's Cure

It makes weak and weary men and women strong and healthy.

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Seal of New Hampshire.

The cures effected in this State by Dr. Dixi Crosby's prize formula Puritana are so astonishing and the results with which we personally have used this remarkable medical discovery are so entirely satisfactory that we deem it our duty to accord it our public indorsement and private recommendation.

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92% Puritana cures case after case that has been given up as hopeless.
Ninety-two per cent. of all sickness is caused by a "Wrong Stomach."

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Nerves Right,
Liver Right,
Health Right,**

Because it makes the Stomach Right.

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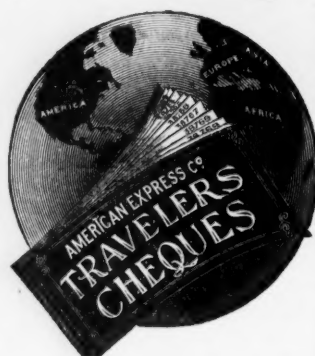
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